



REMINISCENCES, SPEECH  
and  
WRITINGS  
of  
**Sir Gooroo Dass Banerjee Kt.**  
M. A., D. L., PH. D.

**Part II**  
**SPEECHES AND WRITINGS**



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**Part II**  
**Speeches and Writings.**





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## Corrigenda.

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19	21	Whichever	Wherever
22	3	Administrator	Administrators
23	16	(1)	(2)
31	23	refractive	refractive
40	27	pumping	jumping
45	21	criterion	criteria
53	29	for	far
55	12	Mr. H. J. S. Cotton	Mr. H. J. S. Cotton
55	27	remote	remote
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185	15	unless	unless
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209	11	test	text
219	24	years	years'
237	3	theoretical	theoretical
255	29	59	50
257	16	correct	correct
359	1	address	addresses
369	26	fo	of
379	10 & 11	endeavours	endeavour
389	26	delecate	delicate
391	13 & 14	repeat intense	repeat with intense



## Abused India Vindicated.

( *A paper read at the Grant Hall Club  
Berhampore in 1870 or 1871* )

Gentlemen :—

The subject with which I propose to occupy your time this evening, possesses an importance which will fail not I hope to occupy your attention as well, notwithstanding the very imperfect treatment it will meet with in my hand. To vindicate India against the abuses lavishly heaped on her by friends and foes, by foreigners and natives, by the well-meaning through mistake or prejudice and the ill-meaning through malice, is a task which requires abilities of the highest order to accomplish and at the same time is charming enough to tempt the meanest of her sons to undertake, and it is with these last that I rise to address you this evening :—

তহুবাক্ বিভবোহপি সন্

ভদ্রপুৰ্ণৈঃ কৰ্মাগত্য চাপনায় শ্রোধাদিতঃ

You are not to expect in this paper anything like a full and elaborate treatment of this important topic, and all that my abilities and the time at my disposal here and heretofore permit me to do is to give you a few points for discussion. Before proceeding further I must at the very outset clear up certain misconceptions which stand in the way of a full and just





to vindicate India. If India is unjustly abused, is it not one of the first duties of her sons to vindicate her? Do not truth and justice emphatically require us to do so? And does not that West which we are told to imitate, prominently show us the example that we should do justice regardless of consequences? "The end sanctifies the means", "Do evil that good may follow out of it," are doctrines long exploded from codes of morals; and if our adversaries seek to oppose us on these grounds, theirs and not ours will be really a move backwards. But further on a little deeper reflection we see that even the premises noted above are not true. I do not deny that we have improved and largely improved by our contact with the West, but I must emphatically deny that the introduction of further improvements from the West will be facilitated by abusing our institutions. Already are we separated from the centres of western civilization by half the globe and by an immense difference in religion and manners and it will only tend to widen the breach if our western brethren and their injudicious imitators here take to abusing us unjustly. Take the case of two grown-up persons one of whom seeks to improve the other. Let the former tell the latter that he is a worthless creature and to improve himself he must imitate his more fortunate brother; and you will see that wrath is kindled before admiration can be raised. Again let the same man tell his less fortunate companion that apart from merits or defects in his own character, there are excellences in the character of his improver which he can imitate with advantage and you will see that in this case he will



healthy nutrition from contact with a more vigorous civilization, then our present attempt is really useful for we must then see which of our institutions are really good and wherein we are unjustly abused, and where we stand in need of improvement and where not.

I now proceed to explain my objects and my plan.

India is one of the happiest and at the same time most miserable countries in the world. She is blest by indulgent nature with all the blessings ever conferred on a country ; and is cursed by man with all the abuses ever heaped on a nation ; she has been surrounded by nature with barriers on all sides to keep her safe ; but she has been oppressed by rough invaders who sword in hand sought to snatch from her the more valuable of her treasures ; under natural influences disposing the mind to contemplation her sages have developed systems of religion and philosophy and her poets a poetical literature, which ought to command the admiration of the world, but her religion has been abused by foreigners, as superstitious idolatry of the grossest character, her philosophy as vain imagination, and her poetry as voluptuous obscenity. Greece and Italy are two countries which India resembles in many respects. All three can boast of ancient civilization, ancient philosophy, ancient poetry ; and if from want of authentic records, India cannot boast of ancient military glory, she can boast of one thing which neither Greece nor Rome had,—I mean a powerful ancient religion. But whilst her more fortunate rivals Greece and Rome are now gratefully remembered even this honour is denied to India. And why ? Not



of reflecting or emitting reflection, to develop all our faculties and to reduce us to animals of the pachydermata class brought to observe and little feeling the effect thereof, losing all self-respect and having our heads and tails in a servile imitation of the West. This habit of servile imitation has been for some time the rank vice of the times and to oppose this is one of my cherished objects. I know that to improve ourselves we must borrow from others; but, in this borrowing we must not imitate but must assimilate and adapt foreign things to our own circumstances. Habits and manners and institutions may be perfectly wholesome in the cold and misty weather of England but the same may be positively injurious in the bright sunshine of India. And because we may require the importation of foreign things to improve ourselves it must never be thought that our own institutions are rotten at the core. Every country in the world can receive valuable instruction from every other and if India can learn a great deal from England, surely England may learn a great deal from India. The truth is that our Indian manners, customs, habits, and institutions may in many instances stand in need of improvement, but taken all in all they are never so bad as to deserve abuse; and if they have defects, these vanish in the midst of a multitude of good qualities.

একোহি হোলে শুণ সন্নিপাতে  
নিমন্ত্রণীন্দো: কিরণেদিবাক:

There is another object that we ought to have in view. You have all heard the story of the Lion and the Painter in which the lion seeing himself ignominiously



against the Bengalees that the strongest case is sought to be made out. The expression rice-eating Bengalee is a common expression of contempt used as often by natives as by foreigners. Now here again I deny that the charge is wholly true. Although the Bengalees may not come quite up to the standard of some of the strongest races in point of physical strength yet they are far from being a worthless and decrepit race. There is a large section of the natives of Bengal consisting of our Mals, Paks, and Lathials who, from their profession are required to be physically strong and who as regards their muscular development and strength are not much inferior to any other race. In the second place it is to be seen whether for this inferiority in strength the Bengalees or the Government are to blame. It is an established physiological truth that by proper regulation of food and systematic exercise, a sufficient degree of strength and muscular development can be produced in any ordinary healthy constitution. And the few experiments made by gymnastic establishments on Bengalee youths prove that Bengal is no exception to the general rule. Why then do Bengalees bear the blame of being a weak and an effeminate race? It is because they have no field open to them for any honourable exercise of physical strength. To train the body is hardly less troublesome, than to train the mind and very few will undergo all this trouble if it is to lead to no ultimate use. The only field for the honourable display of physical strength is the army and if our Government will admit properly qualified





awkwardness, that will make the commonest Bengalee laugh, a Bengalee of ordinary acquirements will pronounce English as easily as an Englishman. To every nation is given the power of articulate utterance of some sound or other, and the Bengalee is alone given the privilege of pronouncing every sound. In this respect the Bengalee is the only cosmopolitan on earth.

From the body pass we now to the mind. Under this head, we shall consider first India's past intellectual progress, secondly her present intellectual progress. A time there was when India's intellectual past was regarded as utterly barren. Not long ago Macaulay, when at the head of the Council of Education, laid down the sweeping dogma that Sanskrit literature had in it no better stores than superstitious rules of expiation for imaginary impurities. What rank pride and rank ignorance! To condemn without knowing the literature of one of the most intelligent nations, a literature which expanded with the first dawning of civilisation on the earth, a literature which some of the greatest of intellects laboured to adorn! Those days and sentiments are now fast passing away and patient and painstaking European scholars have now amply atoned for Macaulay's censures by their lavish and unanimous praises of the Sanskrit language and literature and there can be no greater refutation of Macaulay's dogma than the fact that a new science, the science of language, owes its origin to the study of Sanskrit in Europe. Yet the current of abuse when once set in is so hard to be checked ;



require not arguments but observation to prove them. Here there is only one argument to advance and that is "Read and you will know." The reason why we doubt so much the worth of our poets and philosophers is because we hear very little of them in the literature of our English teachers who know nothing of them, whilst we hear so much of the philosophers and poets of Greece and Italy.

And though it is admitted that India had none of the modern physical sciences, yet it must never be thought that the learned of ancient India were so utterly ignorant of scientific matters as to believe that the clouds descend in mountains to catch the Sal leaves or that Indra's elephant sprouting forth water from his proboscis gives us rain. No; her poet Kalidas in one place has sung :—

ধুম জ্যোতিঃ সলিল মরুতাং সন্নিপাত ক মেঘঃ ,

and in another

প্রজ্ঞানামেবভূতার্থং স তাভাঃ বলিমগ্রহীৎ

সহস্রগুণমুৎকৃষ্টমাদত্তে হি রসং রবি

And these *slohas* contain as much as we know of clouds and rain in the nineteenth century.

If we revere the names of Homer and Virgil, of Aristotle and Ptolemy, of Hippocrates and Galileo it is because, we often hear of them : we should remember that in our much abused Sanskrit literature the names of Valmiki and Vyasa and Gautama and Bhaskara, Susruta and Charaka are no less bright names.



assent, the less a false inference. We do not quite understand how different nations may have different mental structures, because they differ in colour of their bodies. Whatever shape, plastic theory, being made to suit the wish of a proud race, may take on this point stubborn fact cannot be refuted by it. If the Hindoo intellect was an intellect of inferior abilities it could never have achieved those great literary undertakings which must ever be its boast. No, we see clearly that we must seek for the explanation elsewhere, as to why the Hindoos have done nothing during the fifty years for which English education have been introduced here. During the long disorders of the Mahomedan reign the Hindoo intellect was obliged to absent itself in the school of science and when that disorder was gone, it found itself greatly in arrears which must be made up before it can fairly compete with its rival intellect of the West. This work of making up arrears has been commenced for the last half of a century; but owing to needless difficulties thrown in its way, owing to the work having assumed an anti-national spirit it has failed to advance much during the earlier years of its progress. Had Western science begun to be taught without reproach to the Hindoo mind or Hindoo nationality, its study would have made far greater progress than what it has done. Besides, we must always bear in mind that we are all utilitarians. Notwithstanding the common enlightened cry to earn knowledge for its own sake, practical instances of such enlightened exertion are



intellect under proper surroundings is capable of continued progress can be easily seen from one instance, namely that of the legal profession. Here happily the profession is free, the practice of the profession leads to rank, honour, and wealth without the support of the Government; and the State has laid open one of the highest posts in the land to distinguished members of the bar. And we accordingly find not in our own estimation, but according to the testimony of Sir Barnes Peacock who had no peculiar predilection for the Hindoos, that the average force of an argument advanced by the Native Bar of the Calcutta High Court does not fall below that of an argument advanced in Westminster Hall, and it is admitted by all the authorities that the appointment of natives of India to posts of honour has always been attended with success. What better proof need we to convince us that the native intellect is all sound and is fit for work wherever it may work. I know it may be very plausibly said that the natives of India do not generally get preferments, because they do not deserve it; and we may be very gravely advised that we should first deserve and then desire; nor do I myself at all approve of that drooping spirit in our countrymen which check our own improvement; but I cannot help. Our country is neither Plato's Republic nor More's Utopia; our countrymen are men and they may with equal gravity say to their advisers that hope deferred maketh the heart sick,





yet that our Indian Universities, for lack of ability in its graduates, have produced no results. Compared with Oxford and Cambridge they are but of yesterday. Our graduates have had their B. A. degrees first conferred on them only recently. And it is not fair to say that their intellect is passed child-bearing.

Leaving the Hindoo intellect we come now to Hindoo morality. Here the abuse is still more bitter. Whilst our supposed intellectual faults though severely noticed produce in those who abuse us only a feeling of proud superiority over us, our supposed moral depravity must create in them sheer disgust. It is a matter of the highest moment to us to see if we are so bad as we are said to be. If we are then we should try our best to remove the reproach; if we are not to contradict it.

We are abused with being wanting in truth, honesty and integrity; with being avaricious and perfidious; in short with being void of the noble qualities and generous feelings that ought to adorn a nation. Grave as these charges are they are based upon very slight grounds. A few proud Englishmen, prouder still with the recent and easy conquest of one of the richest countries in the East, devoid, for their ignorance, of all sympathy for us, came in contact with a few designing men who are found in all ages and countries and taking them as types of native character drew the inference so agreeable to their pride that the natives of India are a nation of liars and dishonest men. The



they themselves belonged to another country. These admissions by natives being self-condemning evidence, our adversaries make much of them. But these admissions instead of being considerate admissions of fact after due enquiry, are mere delusions and repetitions of what Norton and a few others have said. Our English-knowing countrymen are complimented with being superior to other natives not only in knowledge but also in morality. This mixture of compliment and abuse makes the latter more dangerous for it is apt to induce a silence in those who ought to contradict our traducers. Better that we had never received any compliment than that it should be mixed with such an abuse.

If no foundations raise our rising name  
But the fallen ruins of our country's fame  
Teach us O Heavens to scorn the guilty bays  
Drive from our hearts the sordid lust of praise.

We are told that English education has not only given us useful knowledge which was unknown to us, but has taught us indispensable morals which we had not before. Now whilst we candidly and thankfully admit that English education has given us an insight into vast stores of literary, historical, and scientific knowledge which we shall have to learn for years and years, by which we are deriving inestimable benefits, I gravely question if it has given us a single rule of sound morality which we or our forefathers in the days of *Mam* had not. Let Europe boast of her railways and telegraphs and machines and science.



day by day coming to mean here all that is low, inferior and debasing. If a future Trench were to write on the study of Anglo-Indian words a few years hence he will in all probability place the word '*native*' in the same category with such words as *lewd*, *villain*, *pagan*, and *heathen* words which at first had quite an innocent meaning, but which in the course of time have degenerated in their signification. The truth is that European arts and European arms and European science are superior to ours ; of articles of manufacture in the majority of instances the "Bilati" is superior to the "Desi" ; thus the material splendour of Europe sheds a lustre on her morals and dazzled by this men fancy European morals brighter than the Indian. We are branded as being natives of our country ; but are not our traducers natives of their country or have they descended from heaven ?

In the course of the above remarks we have noticed an argument of our adversaries that India having been subjected to foreign oppression for a long time must have necessarily lost all her honourable feelings. We must now examine this argument a little for if on this *a priori* ground, on this plea in bar our case be dismissed it is useless going into other points. The foreign rule spoken of is the Mahomedan rule from the eleventh to the eighteenth century of the Christian era. Now although the Mahomedan rule can bear no comparison with the English rule and although it was undoubtedly oppressive yet its oppression was not so interfering as to affect the

The ethico-legal treatise *Mitakshara* contains strict injunctions to speak the truth. And here I must not pass over one point which is sought to be made a strong point against us. It is said with a sarcastic smile that Hindoo morality sanctions the giving of false evidence to save a life. There is such a text in the *Mitakshara* but that no more argues that the Hindoos are liars, than the practice with English juries when theft was capitally punishable argues that the English are perjurers. Even so late as the first quarter of the present century, theft of property above 5s committed in a dwelling house was punishable capitally and jurors sworn to give their verdict according to truth found as a rule that in such case the value never exceeded 5s. I cite this instance not to show that England sanctioning immorality will justify India's doing so, but to show that we are no more to blame than those who blame us.

I know our opponents may gravely demur to this. It may be said that notwithstanding our Chanakya *Slokas* and Hytopodesh and Ramayana and Mahabharata, our Hindoo students of the ante-English periods formed indifferent men, that there is not one amongst them worth knowing or naming. But do not our opponents know that it is only the virtues of the great that are celebrated. They know,

"Full many a gem of purest ray serene  
The dark unfathomed caves of ocean bear  
Full many a flower is born to blush unseen  
And waste its sweetness in the desert air,

They would all seem to act : although these form a far more sure test of the morality of a nation, yet they generally elude our knowledge. Each individual can observe only a limited number of cases that come within his personal knowledge : but the inference to be drawn by each will be different, from necessary differences in their respective fields of observation. Recollected statistics which in other cases supply the deficiency of individual observation will be of very little use here. They notice only cases of extreme deviation from duty and leave unnoticed the acts of those who constitute the majority of the nation. Still from the information that is at our disposal we see that convictions take place here for the same offences as in England ; men here speak falsehood as well as in England ; men here are dishonest as well as in England. Turning from the dark to the fair side of the picture we see that the native of India possesses some of the most important virtues to an extent unknown to other nations. Foremost of these I notice the female virtue of chastity and dutifulness to the husband. The Englishman living in his neat house adorned with choice furnitures may look down with contempt upon the humble mansion and humble furnitures of the native, and the English lady of fashion may smile at the simplicity and ignorance of her oriental sister ; but the endearing virtues of a chaste and dutiful wife shed a splendour round his lowly mansion which a Hindoo husband alone can see, and the proud conviction of being the sole cause of peace and happiness in a family, is a feeling which the Hindoo wife alone can feel.



I would next notice the filial piety of Hindoos. After the creation of Eve, Adam said "and therefore shall man leave his father and his mother and cleave unto his wife." Far otherwise is the practice of Hindoo morality on this point. Our duties to our parents, are some of the foremost of our duties, জননী হনুভূমিষ্ট স্বর্গদপি গরিমসী।

Lastly I would notice the virtue of tenderness to life, a virtue in which Hindoos excel. Christianity with all its sublime morality lacks in regard for animal life.

We now and then read in the English books of kindness to animals. One cannot help smiling at the tenderness of those who gravely moralise on the impropriety of beating or lashing animals and yet who do not hesitate to destroy different harmless and otherwise useful animals for their daily dining table, forgetting their morals as their palate gets gratified by the flavour of a rich repast.

It is worth while to hear what a heathen moralist says and to know what a heathen people does on this subject.

একো ধর্মঃ পরং শ্রেয়ঃ ক্রমৈকা শান্তিরুত্তমা

বৈদেহিকা পরমা ভূমি রহিংসৈকা স্ত্রধাবহা।

এক এব স্ত্রহনুশ্রো নিধনেহপ্যহুবাতি বঃ

শরীরেণ সমং নাসং সর্বমহুদ্বি গচ্ছতি ॥

From Hindoo morality to Hindoo religion is an easy transition, but by no means to an easy subject.

I come now to a subject on which I must talk with becoming deference. I would not have undertaken to make any remarks on the subject were it not for the extremely vehement and unjust attack of our religion by other religionists. Had our adversaries simply attacked our religion on the score of its spiritual advantages or disadvantages, had they, themselves the humble tenants of the earth, presumed to tell us that we shall have no place in heaven and that the whole heaven shall be theirs we would have simply smiled at their presumption in seeking to confine the everflowing floods of Divine mercy into the narrow channel of a special creed. But no, they tell us more. Not only do they abuse our religion as grossly superstitious and idolatrous but they also ascribe our want of temporal prosperity to our superstition and idolatry. They tell us that our gods can give us no seat in heaven and no convenient seat on earth. The latter point stands in need of discussion; and to discuss it fully we must enter into the former as well. Accordingly we propose to consider under this head of our subject, first the idea of God according to Hindoo religion and secondly the effects of Hindoo religion on Hindoo society.

Under the first head the charges to be commonly met with are that the Hindoo religion gives a very inadequate, erroneous, and un-becoming idea of God; it gives to the infinite God a finite figure, to the immaterial, spiritual God, the crudities of material existence, to the all-powerful sole God a host of rivals

to the good and great God the vindictiveness and easy propitiability and other feelings of mortals. Now a very summary answer can be given to these charges by a comparison with Christianity which our opponents either profess or praise. Not that I ever wish to talk irreverently of any religion ; but for argument's sake and with due reverence and specially when our opponents show the way, I think such comparison may be fairly made. Christianity limits the illimitable when it distinguishes between him and earth, assigns to God a throne in heaven enveloped in light and surrounded by angels singing hallelujas and makes God sometimes descend to the land of Canaan ; it gives to God a material existence when it recognizes the incarnation of Christ ; it gives to God two associates and one Arch-enemy ; it clearly shows in the God of Moses vindictiveness and jealousy and in its redemption theory it ascribes to God that easy propitiability which is found fault with in the heathen idea of God. It gives to God human attributes and human frailties when it talks of God taking time to create the world and taking rest after creation. There may be difference in degree, but there is not difference in kind. But now I question very much the propriety of discussing on the attributes of God by taking our own attributes, as the measure of His. To do so is to limit the illimitable more than any Hindu has ever done. To say that God's attributes are the same as our good attributes magnified to infinity is simply to delude ourselves. In the infinity of God's attributes what may be bad in

us may be perfectly consistent with divinity. Even in Mathematics the most certain of our sciences reasoning about infinites sometimes leads to anomalous results. The algebraists tell us that if  $a$  and  $b$  are any two quantities  $\frac{a}{0} = \infty \frac{b}{0} = \infty$  so that  $\infty \times 0 = a$  and  $b$ . so also  $\infty + \infty = 2\infty$  which again is only another infinity. If in the exact sciences reasoning about infinity leads to such anomalous results, we must pause before we venture to reason upon the infinite attributes of God. Lastly let us see if the Hindoo idea of God is really so bad as it is said to be ; if Hindoos are idolatrous and if they worship clay or stone, does any, the meanest, the most illiterate Hindoo ever worship clay or stone ? Does he not worship the Great, the omnipotent God symbolized for the time by the image which he adopts to fix his imagination ? (1)

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(১) হিন্দুর সাকার উপাসনা যে প্রকৃত নিরাকার সর্বব্যাপী জগতের উপাসনা, তৎসম্বন্ধে ব্যাসের উক্তি বলিয়া প্রসিদ্ধ, একটি সুন্দর শ্লোক আছে।

রূপং রূপবিবর্জিতস্ত ভবতো ধ্যানেন যদ্বর্ণিতম্ ।  
 স্তত্যাহনির্বচনীয়তাহখিল পুরোহরীকৃতা যন্ময়া ॥  
 ব্যাপিস্থঞ্চ নিরাকৃতং ভগবতো যন্তীর্থবাজাদিনা ।  
 ক্ষম্য বাং জগদীশ ! তদ্বিকলতা দোষ ত্রয়ং মৎকৃতং ॥  
 রূপ নাহি আছে তব তুমি নিরাকার  
 ধ্যানে কিন্তু বলিয়াছি আকার তোমার ।  
 বাক্যের অতীত তুমি নাহি তব সীমা,  
 তবে কিন্তু বলিয়াছি তোমার মহিমা ।

And is not every one who meditates on God an idolator in a similar sense. Think of God; shut your eyes; meditate on him, and you either see in your mental vision something that is limited and circumscribed or nothing at all. It may be said that this material image is unnecessary and that the image imagination is sufficient for the contemplation of God; to this I have no objection. But it is one thing to call it unnecessary and another thing to call it injurious and to ridicule the Hindoo by telling him that his Gods are made of clay, they are of strange forms, are utterly incompetent to do any good and are a thousand vile things which the Christian Missionary ascribes to our Gods in his pamphlets like “কালী দেবীর দৃতান্ত”; not to speak of the Vedas which that competent judge and Christian MaxMuller says “contains a great deal of what is childish and foolish, though very little of what is objectionable”, even the much abused Puranas do not deserve one tenth of the abuse that is heaped on them. Does the Hindoo worship his goddess of clay? Hear what that goddess is said to

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নন্দদ্র নন্দদা তুমি আছ নমভাবে,  
 অন্নাত্ত করেছি তাহা তীর্থের প্রভাবে ।  
 করেছি এ তিন দোষ আমি মূঢ়মতি  
 কনাকর জগদীশ অধিলের পতি ।

[ এই শ্লোক ও তাহার অর্থবাদ পণ্ডিত তারাচন্দ্র কবিবরের  
 “পঞ্চানন্দ” ইতিভে গৃহীত ]

be in the wellknown *Markandaya Purana*, in the *Deri mahatya* :-

বিশ্বষ্টৌ সৃষ্টিরূপা স্বঃ স্থিতিরূপাচ পালনে ।

তথা সংস্থতিরূপাঃ স্তে জগতোহস্ত জগন্ময়ে ॥

And that wellknown long passage in the same work beginning with :-

বা দেবী সর্বভূতেষু বিষ্ণুমায়েতি শব্দিতা ।

নমস্তস্মৈ নমস্তস্মৈ নমস্তস্মৈ নমোনমঃ ॥

And say if the blind superstitious and idolatrous Hindoo does not worship the same omnipotent, omnipresent, and omniscient diety that the most pious Christian does. I cannot better conclude this head of our subject than by reading to you the idea of God contained in the following passage :-

নমস্ত্রিমূর্তয়ে তুভ্যং প্রাকৃষ্ণষ্টেঃ কেবলায়নে ।

শুগতয় বিভাগায় পশ্চাভ্বেদমূপেয়ুষে ॥

বদমোঘমপামন্তরুগুং বীজমজ্জ ত্বয়া ।

অতশ্চরাচরং বিশ্বং প্রভবস্তস্ত গীয়সে ॥

তিস্বভিষ্ণুমবস্থাভির্মহিমান মুদীরয়ন্ ।

প্রলয় স্থিতি সর্গানামেকঃ কারণতাং গতঃ ॥

দ্বীপুংসাবাত্মভাগৌ তে ভিন্নমূর্ত্তে সিস্কক্ষয়া ।

প্রস্তুতিতাজঃ সর্গস্ত তাবেব পিতরৌ স্বতৌ ॥

তব মূর্ত্তি ত্রয়ে দেব করি নমস্কার,

আছিল। সৃষ্টির পূর্বে এক ব্রহ্ম তুমি

ত্রিগুণ বিভাগ হেতু পরে হৈলা তিন ।

দেখিলে অনেক বীচ কারণ সমিলে

তুমিহে স্বল্প ; তাহে উল্লিখিত ভগত

তেই বিধি বনি তুমি বিনিত ভগত ।

একত্র প্রকাশিতা ত্রি ভণ মহিমা

সৃষ্টি হিতি প্রলভের তুমি সে কারণ ।

স্বজন কারণ তুমি হৈ পুঙ্কন রূপে

হিসা কৈলা আপনারে ; তব অংশহর

বিশ্ব পিতা-মাতা বনি কহে মুনিগণ ।

Passing over other doctrinal points of Hindoo religion. I now come to consider the effects of our religion on our Society. Here we come to another fruitful source of abuse. It is said that Hinduism, with all its theoretically good or correct maxims scattered through the endless shastras, with all its systems of worship, has not been able to improve the condition of the Hindoos, materially or spiritually ; it has left the Hindoos in a state of despondency and uncertainty, making him fear ghosts, and a hundred other evil spirits ; and that it has not been able to produce any great results. And with this Christianity is sought to be prominently contrasted. We are triumphantly told to contrast the splendour of Europe, the result of Christianity, with the low condition of India and thence to infer the relative merits of the two religions. Nay, we are told by some that apart from spiritual consequences, Christianity ought to be adopted in India for the material prosperity that it is almost sure to bring to the country. With these religious politicians or political religionists we have nothing to

do. They seek to compromise our spirit for our flesh ; they seek to exchange our eternal reversion for a leasehold for three score and ten. This neither a Hindoo nor a Christian will like. For the prosperity of India, by all means introduce political reforms ; but do not in the name of common sense introduce the name of religion. Let us now see how far the above contrast is true. If we take into consideration the numerical and intellectual strength of a religion as the test of its importance the following table which I quote from Max Muller's "chips from a German workshop" will at a glance show that numerical superiority is decidedly in favour of the religions of India.

Buddhism	—	31. 2 p. c.
Christianity	—	30. 7 "
Mahomedanism	—	15. 7 "
Brahmanism	—	13. 4 "
Heathen	—	8. 7 "
Jew	—	0. 3 "

For this Buddhism is a natural product of Indian soil ; is a necessary offshoot from Brahmanism. And if to this you add the fact that Brahmanism and Buddhism boast of a host of names certainly as bright as, if not brighter than those that adorn the literature and philosophy of Christendom the intellectual strength of Indian religions is clearly made out. As for the other great scientific minds of Europe, Christianity can derive little support from her hold on them. They are like what are called ostensible partners in the mercantile firm ; Christianity may enjoy the credit of their names ;



but they little employ their intellectual capital in her cause. I notice the above numbers not because it affects in any way the truth of a religion or the faith of a true believer in any religion, but because it raises the practical importance of Indian religions by showing that with them are indented the spiritual interests of very nearly half of the human race.

We now come to the material prosperity of Europe, the supposed result of her religion as contrasted with the miserable condition of India the result of Hindooism. Notwithstanding what temporal religionists may say, I think, unless I am greatly mistaken, that a true Christian no more values his religion for his prosperity than the true Hindoo undervalues his, for his adversity. Both look up to the kingdom of Heaven for reward. Both believe that religion is to give comfort where every other terrestrial comfort fails. The chief object of religion is to subdue the flesh under the spirit; to make us value our worldly comforts less than our spiritual; in short to forget our worldliness in expectation of eternal bliss. If this be true, the indifferent temporal prosperity of India argues the spiritualising and religious efficacy of Hindooism far more than the brilliant prosperity of Europe does that of Christianity. Hindooism teaches emphatically the vanity of worldly things. It teaches not only like Berkeley the doctrine that the world is a philosophical vision, but that the world is a vision or a delusion of the Diety; the divine spirit pervading the delusion is called *Mahamaya*. This is not a doctrine known

only to philosophers ; it is a popular article of faith acted upon by all Hindoos. To every Hindoo is known the oft repeated hemistich contained in the *Devimahatya* মহামায়া প্রভাবেন সংসার দিতিকারিণঃ that is, by the influence of this *Mahamaya* men constitute the world. This thorough religious teaching produces in the naturally enthusiastic mind of the Hindoo a disregard for the world, a contentment with this present state and a yearning for eternal beatitude *Moksha*. It is thus, that the Hindoo passes his time in contemplation rather than action seeking to unravel the spirit more than to discover the resources of material nature and it is thus that the Hindoo is ridiculed as being a coward, and being irresolute ; but it should be borne in mind that his cowardice is the cowardice of conscience, his irresolution the irresolution of thought. Now whether all this be desirable or not and whether Hindooism be true or false, its teaching is so far fully successful. Now look to the other side of the question ; let us compare Christians with Christianity. The great Founder of Christianity emphatically says 'thou canst not serve God and mammon together', but Christian countries are the foremost to engage in trades to enrich themselves ; he tells us to love our enemies, to love them that hate us ; but Christian emperors do not scruple to fight and make enemies on trivial pretexts endangering the lives of thousands ; he tells us that adultery is a great sin ; in Christian England the law requires no more than damages to compensate the injured husband.

In short in almost every doctrine preached in the memorable sermon on the Mount, Christendom has thrown out Christianity and its prosperity has resulted more from its opposing than from its adopting Christianity. Nor is it right to say that the Reformation under the influence of Christianity produced an immense deal of good. I adopt the view of Guizot that the object of this Reformation was the enfranchisement of the human mind against the tyranny of priests. Its cause was not Christianity, but the intolerable supremacy of the spiritual orders created by early Christianity.

I make the above remarks not with any view to disparage Christianity or true Christians. For the one as well as for the others I have the highest respect. I make these remarks only to vindicate Hindooism against the attacks of those who abuse our religion and praise Christianity at its expense, for temporal consequences. Before, concluding this head of our subject there is one more article of abuse which we must answer. It is said that we are a very superstitious people. We remain in constant needless awe of ghosts and evil spirits. Now I ask in so far as Hindoos do so, do not other nations do the same and do not some of the most enlightened of our opponents do the same? The only fault of the Hindoo is that he holds communion with rude ghosts who died in unnatural ways, who come in a rude pumping way through interstices in a thatched roof, sit on rudely shaped planks called *फिट्टी*, eat neither loaves nor biscuits but the rude food *khoye*, *dahi* and *kala* : and talk in a rude

nasal tone ; whilst our enlightened opponent communes with a civilised ghost thence called a spirit perhaps the spirit of some great departed worth who comes gently walking into a neatly adorned waiting room and takes his seat on a chair at a mahogany table and talks politely in a learned language with proper accents.

In concluding this head of our subject I must notice one peculiar feature of excellence in Hindooism which is often overlooked. All sound-thinking men approve of the broad principle of toleration and condemn bigotry ; but there, is scarcely any religion except Hindooism which recognizes this principle clearly. The followers of every religion are taught to condemn every other religion, as false and proclaim their own as the only true religion on earth and to seek to convert by argument and persuasion all men to their faith ; it is only the Hindoos that are taught the sound principle of toleration, that are taught to regard every religion with respect as being competent to carry its true votaries to heaven ; it is only Hindooism that is void of any proselytising tendency. This is not because the Hindoos have less faith in their religion than any other religionists ; it is because their religion teaches them the sound doctrine that the follower of every other religion worships the same God as his own in a different way. Nothing can equal the catholic spirit of toleration contained in the following *slokas* of the মহিব্রহ্মোক্ত a prayer which almost every devout Hindoo utters daily.

এগ্নী সাংখ্যঃ যোগঃ পশুপতিনতঃ বৈষ্ণবমিতি  
 প্রতিপন্নৈঃ প্রস্থানে পরমিদমদঃ পথমিতি চ ।  
 কচীনাং বৈচিত্র্যাদ্ভুতল নানা পথভূনাং  
 নৃণা নেকো গম্যত্বমসি পয়সানর্গব ইব ।

The vedas, saukhya, the yoga, the Pasupati and  
 Vaisnava creeds

Men may adopt each valuing his own  
 From varied tastes, men following varied paths  
 Still seek Thee as streams find the Ocean.

Leaving Hindoo religion we come to Hindoo society the last head of our subject. Several of the questions that arise under this head of our subject have been considered under the preceding heads; and here I would therefore consider briefly first the alleged general inferiority of our society to the European, and secondly the special inferiority in some particular respects, such as the low condition of women and the institution of caste.

Touching the general inferiority of our society, I readily admit that in point of intellectual progress and material prosperity we are far behind the Europeans and we have a great deal to learn from them. But this is not all. It is said that we are so far inferior to the European in every respect as not even to deserve the good laws of England which have been so kindly but unwisely given to us. Now in the first place we have not got the good laws of England given to us. Our legislators here have given us laws

sometimes worse, but often times better than the laws of England. As Law Members may not know the state of our society, they are still less predisposed in its favour. Look only to the case of Macaulay the Law Member and his picture of the native character. We can therefore safely tell our opponents that they need be under no apprehension that our legislators thinking us a better people than we are, will be oppressing us with excess of goodness and they need not invoke the spirit of Draco into the legislative council to give us suitable laws. But now as this article of abuse is not merely verbal abuse, but has a tendency to threaten our society with severe practical consequences, let us pause for a minute to consider the point. If it were said that our society is too rude and simple to deserve the new and complicated laws given to us, I could have understood the plausibility of the charge though in point of fact I hold that all our important laws are sufficiently simple in their structure. That however is not the charge. The charge is that our society is too bad to deserve the good laws that we have. Now without aiming at much logical precision, for practical purposes laws can be divided into three classes. First, the substantive law of rights defining our rights, the law of procedure defining the mode in which wrong-doers are to be brought to justice and the truth of alleged commission of wrongs investigated; and third the penal laws defining the punishments to be inflicted on different criminals. Now the first of these classes of laws cannot very well be said to be too good for a people. It cannot be said with

justice that here is a bad people, let them have bad rights badly defined; here is a nation of liars, let not their promises be declared binding against one another; or that here is a nation of thieves and dishonest men, let them not have rights of property against one another. The same remark applies to the second class of laws. You cannot say with justice that here is a bad people, let them have bad adjudication of their cases; here is a wicked people, let them be punished summarily without waiting first to ascertain if they are really guilty or not. It is then only of the third class that further severity may plausibly be desired. But here we should bear in mind the remark of that eminent English lawyer and judge that severe laws are seldom well executed. In England until lately theft was punishable with death though the punishment was seldom carried into effect. In those days a case of theft coming on for trial before Lord Kenyon in which the culprit was a young woman who had committed the crime under many extenuating circumstances and on a reluctant verdict of "guilty" being given his Lordship pronounced sentence of death at which the prisoner instantly fainted and fell down senseless; whereon his Lordship exclaimed 'does not the prisoner know that I am not going to hang her? Is there no body to tell her that?' An intelligent Barrister who relates this story very pertinently remarks that this was pronouncing judgment not on the prisoner but on the law. And this severe punishment though unsparingly inflicted in olden times failed as Hallam says to suppress crimes.

Leaving theories we now come to facts. Let us see if our society is really so inferior as to deserve severe penal laws or has already sufficient inherent checks and preventives for crimes to render a too severe Penal Code unnecessary. Public opinion is no doubt a strong preventive to crimes, and our Hindoo society, although it may want the public opinion of numerous leaders in Newspapers and the public opinion of the conversations of educated men in coffee houses, yet it has a stronger and more practically effective public opinion which visits with loss of caste or other consequences peculiar to Hindoos any infamous member who has been imprisoned for crime.

I may be blamed for speaking in rather disparaging terms of the public opinion in England and other civilized countries. I admit its existence and its power, but I question its soundness. Hear the views of one of the highest intellects of the age. Mill in his Dissertation on Civilization whilst speaking of its tendency to make men look more to show than to substance, remarks, "Thus public opinion loses another of those simple criterion of desert which and which alone it is capable of correctly applying; and this very cause which has rendered it omnipotent in the gross, weakens the precision and force with which its judgment is brought home to individuals."

How far Hindoo Society deserves the reproach of being low in its moral tone will appear to some extent by comparing English statistics with ours, supposing of course the detective agencies of the two countries to



be equal. For want of access to English statistics, I would compare England of 1856, with Bengal of 1868; and I think the difference of 12 years not to be of much consequence to England as the detective agency of England in 1856 may be fairly presumed to have been at least as efficient as that of Bengal in 1868. I take the English statistics from the English Cyclopaedia and the Bengal statistics from the administration Report of 1868. The following are the results of this comparison.

In England out of a population of about 18 millions, 14,729 persons were convicted on trial, and 77,712 on summary convictions *i. e.* in all there were 92,441 persons convicted.

In Bengal out of a population of 31 millions 207 were convicted before the High Court in its original jurisdiction 2330 before the Sessions Courts and 74,674 before various classes of Magistrates, *i. e.* in all there were 77211 convicted.

Now I admit that the comparison of such statistics cannot lead to any very correct results. There are many causes, of incorrectness, foremost of which must be the difference between the efficiency of the Police and Criminal Courts in England, and that of the police and Criminal Courts in India. But supposing that every crime committed in England is detected and punished and in Bengal only half the number of actual criminals are brought to justice and changing the above numbers accordingly, still we see that Bengal will not suffer by the comparison. A comparison of the prostitution

statistics of London, the capital of England, with those of Calcutta the capital of India will shew a like result in favour of our society. I cannot give you the numerical data just now, but I refer you to the article on prostitution published in the Westminster Review last year and to the report of Dr. Palmer on the operation of the Contagious Diseases Act published recently.

Leaving dry law and dry statistics we come now to a more interesting subject, the alleged low condition of our females, a subject on which chivalrous philanthropists talk and write with such untiring zeal. I beg leave of the fair sex in attempting to oppose their well-meaning advocates. Hindoo society is bitterly abused for holding females in a state of abject slavery ; keeping them in utter ignorance and preventing them from enjoying the inherent privileges of human beings. To charges like these men easily lend their ears being partly charmed by the beauty of the cause, and partly desirous of deserving the thanks of the fair sex. But let us pause to see how far these charges are true. Do we keep our women in absolute subjection ? Or is not a prudent Hindoo lady the sole mistress of her family in all domestic matters, in the management of the household, and even in relations with her neighbours ? Our society far from ill-treating females, teaches its youth to value female excellence as well as it deserves. You all know the *shloka* which you learned in your boyhood :-

বিবাদপ্যমৃতং গ্রাহং অমেধ্যাদপি কাঞ্চনং

A chaste and accomplished wife is considered by Hindoos as the prosperity of the family personified. There is a text of *Manu* which says that prosperity forsakes the family in which women are illtreated. A text of *Narada* forbids desertion of a good wife under pain of severe punishment.

অনুদুগ্ধান্ অবাগ্ভৃষ্টান্ দক্ষাং নাক্ষীং প্রজাবতীং  
তাজন্ ভাৰ্য্যানবহাত্তো রাজাদেণ্ডেণ ভূদনা ।

Destined by nature to help her husband, the Hindoo wife most usefully co-operates with her husband. He goes abroad to work which his stronger limbs and stronger mind qualify him for ; whilst she remains at home for work for which her delicate limbs and tender heart peculiarly qualify her.

It is true that our females are not so well educated as it is desirable that they should be. Nor do I contend that the condition of our females is one of unmixed good. But I most emphatically contend that before any change is introduced the advocates of the change must shew that by it we will be positively better than what we are. Let us see, what changes the advocates of female independence seek to introduce and what the consequences are. Our women are to be taught to read and write. Let that be done. They are further to be taught to knit carpet shoes and stockings, whilst the far more useful and necessary work of preparing food is left to mercenary labour. Were it not better that they should give up the making of carpet shoes and stockings which cannot fill the hungry stomach of their husbands,

and which can be had in abundance in the bazars and employ their time in adding flavour to the husband's dish? And as for the Hindoo female learning to read and write, let not even that disqualify her for other useful domestic labour; for this reading and writing will not after all come to much practical account. I know that thorough-going and sanguine advocates of female independence may say that educated women will not sit idle at home, they will work for the world just as well as men do; that the wife will follow some profession just as the husband does. All this is very encouraging to the wife no doubt, and the husband also for he finds that the wife will thereby cease to tax his purse. But then if the wife goes out in her profession as well as the husband who will take care of the children at home? Nay more, who will bring forth those children those little endearing creatures for whom we love and live and labour. Then again imagine the conjugal bliss of that pair, of whom one comes out to Australia as a surgeon, and the other pours forth her cheering eloquence at the New York Bar. If after a subjection for six thousand years since the days of Eve the spirit of our women has been excited and if after a long period of luxurious tyranny our men have been degenerated in spirit, let the females by all means acquire their independence; only I would wish that the males should lose their independence at the same time, for we cannot conveniently have each independent of the other so long as the propagation and continuation of our species is independent of neither.

I now come to the last subdivision of my subject, the much abused distinction of castes. This distinction has been said, to be the greatest bane of Hindu Society. You have heard a great deal of its evils; and I will not offend your ears, by repeating them. I will only offer a few brief remarks in its favour. My object in so doing is not to show that the caste system is unattended with evils, but to show that it is not a system of unmixed evils. It has its good results as well as evil.

In the first place the caste system is not peculiar to Hindoo Society. It may be based upon political, religious, or pecuniary distinctions, but in one shape or other it pervades every society. (1)

It has been said that men have equal rights, but, adds a scientific jurist, to unequal things. Equality is the rule of nature, inequality the rule of society. Look to the most enlightened country and you will find this distinction to prevail. Look to England, and will the English peer condescend to dine with a

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(1) This was said in the early Seventies of the last century and may be compared with the remarks of Mr. Bipin Chandra Pal about "Hindoo Caste and European Class" in his article on "The positive value of Nationalism" written in 1913 and included in his "Nationality and Empire" published in 1916 from which the following quotation is made.

"In India among the Hindoos, we have very rigid caste-divisions. Apparently, these divisions, based entirely and absolutely upon mere accidents of birth, are unjust. They are a distinct violation of the highest spiritual truth, that all men are made in the image of their maker, are children, so to say, of the same Father and are therefore brothers. This brother-hood of man is a rudimentary principle of modern European social philosophy. To realise this universal fraternity is the ideal-end of every social economic, or political endeavour in present day Europe and America. This gospel appeals naturally to us also here in India. In the light of this ideal we recognise the wrong

barber? And though a English barber may become an English Peer yet until he has considerably risen his low origin often proves embarrassing to him. In this nineteenth century a barber's son Abbot was made Lord Chief Justice of England and Peer of the realm under the name of Lord Tinterden. While practising at the Bar he showed a most unbecoming humility and self-abasement in his manner arising from a sense of his low origin; once when about to contend that Lord Ellenborough had laid down a bad law in a certain case, he began with an abject apology, he was thus contemptuously reprimanded by his Lordship. "Proceed Mr. Abbot, proceed, it is your right and 'your duty to argue that I misdirected the jury if you think so." Now all this could never have taken place had there not existed in English society a feeling like the caste feeling in Hindoo Society.

And in the second place, a hereditary distinction of castes although it may be prejudicial to the progress and improvement of the lower castes, exercises a most wholesome influence on the higher castes by preserving

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and the ugliness of our ancient caste-exclusiveness. Our social reformers, from Keshub Chander Sen downwards, have entered their protest against these caste-divisions. Some of us have openly repudiated these and broken away, consequently, from the old and orthodox community. But what is the result? With larger experience of life we find that social distinctions cannot be so easily and summarily eliminated from any conceivable social economy. There are these distinctions even in England and America, where there is nothing like our caste-system. Here, in India, we have caste distinctions; there in Europe and America they have class distinctions. Neither here nor there have we any real social equality. The ideal of human brotherhood is as yet an unrealised ideal as much in caste-ridden Hindoosthan as it is in class-divided Christendom."

*Nationality and Empire pp. 56-57.*

in them a high sense of honour, a high tone of morals and by preventing in them degeneracy of all sorts. Placed in an unapproachable elevation from those who are called low and mean, and fearing the painful fall from such elevation which a false step will surely cause, the higher orders move on in life with a surefootedness and circumspection which is always desirable. Witness the case of the Brahmanical class. This class or caste has been in existence since the time that our ancestors first settled in the Indian plain watered by the Sarasvati and Drisadvati and sung their immortal hymns to the God of nature. Earlier accounts of the world neither history records nor tradition relates. From these earliest times the Brahmans have preserved themselves uncontaminated physically as well as morally. Notwithstanding occasional deviations, the Brahmans are a better class of men than any other race. It grieves me much to hear it said that the crafty Brahman has been the cause of India's misery. Be it remembered however, that it was these crafty Brahmans who have reared up a literature that will be the pride of India, for ages to come; it was they who by their peculiar religious institutions, have preserved the nationality of India, from being absorbed into Mahomedanism. If you have any respect for the past, if you are of an antiquarian spirit, if you approve of that spirit in which the ruins of Herculaneum and Pompeii are being so carefully preserved; you will find that the Brahman has something more than mere craft; you will see that he

deserves praise more than blame. And it grieves me more to see that the inconsiderate zeal of our educated countrymen for improvement should carry them so far as to seek to destroy that peculiar product of antiquity, the Brahmanical order. Let the religious supremacy of the Brahmans be destroyed and let the Sudras rise high as they deserve, and I would hail these results as extremely desirable. I would only wish, earnestly wish on purely social grounds, to preserve in its purity as long as we can an order which has resisted the shocks of time for six thousand years ; an order every member of which can boast that no ancestor of his between himself and the Rishis of the Rig Veda ever betook to low menial labour, an order the like of which no other country in the world can show. Renounce not then the sacred thread ; for though stripped of its religious sanctity it is sacred still, it is hallowed by time — it is an honourable badge ; it is a badge of heraldry and peerage nobler and older than the noblest and the oldest peerage in the world.

Thus have I uttered a few feeble words in vindication of India, a cause which ought to enlist far abler hands than mine. On some points I have admitted the charge and sought to extenuate. On these our country expects a higher vindication, a vindication by deed from the more worthy of her sons. Under the benign influence of the British rule under which a kind Providence has placed our country I earnestly hope that the time is not far distant when India's vindication will consist not in the poorly expressed views of a



paper read at a literary society instantly to be opposed or perhaps to be treated with cold indifference but in great intellectual achievements in the fields of modern science and a wide spread prosperity too sure to be questioned and too prominent to be passed over unnoticed.



Speeches delivered at the National conference (1) held  
at the British India Association Rooms,  
Calcutta in December 1885.

## Reconstitution of Legislative Councils.

The question put by Babu Surendra Nath Banerjea is whether the time has not arrived for taking up the question of reconstituting the Legislative Councils on a popular basis. As far as one can judge of the state of public feeling on this question both from the writings of public journalists and the views which have been expressed by the several delegates of the several Associations in Bengal and as far as one can judge of the feeling on the subject of others who are expected to know better, as we learn from the expression of opinion that has fallen from the distinguished Englishman (Mr. H. I. S. Cotton) who has joined the meeting on this occasion, there cannot be the slightest doubt that the answer we ought to give to the question is an affirmative answer. The question

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(1) Extract from speech of Mr. Surendra Nath Banerjea. "The idea of a National conference is as old as the year 1877. It originated on the occasion of the Delhi Assemblage, when the princes and the rulers of the land met for the purposes of a great show and it suggested itself to the minds of many that the representatives of the people might also meet, if not for the purposes of a show, at least for the consideration and discussion of questions of national importance. That idea however was not realised until 1883 when the Indian Association taking advantage of the International Exhibition that was held that year, called a National conference at the Albert Hall in Calcutta. The idea has taken firm hold of the national mind and conferences are being held all over the Indian continent at Bombay, Allahabad, at Madras and at the remote station of Ajmere."

may be viewed from two points, the point of abstract right and justice and the point of expediency. As far as the first goes I do not think any one would, at the present day, question the correctness of the premises that the Government of the country exists for the benefit of the governed and in so far as that is concerned it is a clear and undoubted proposition that the persons, whose benefits we are seeking, are the persons to tell us what would benefit them most. But from the point of expediency it undoubtedly admits of doubt and discussion. It may be said that altho' the Government of India exists for the benefit of the people of India, they are not in a position to know what would benefit them most and that therefore the Government should not very readily give up the power of judging for themselves. During the infancy of human beings the parents judge what is best for their children; so in the infancy of a state the Government, as the political head, the father of the people, takes upon itself the duty of judging what is best for the people. But to apply that principle to the people of this country at the present day would be to imply that after more than a century of political education we are still in such a state of infancy and utter helplessness that we are not in a position to judge for ourselves. Indeed the Government has felt that it is not so and has generously made some concessions. The Government has already consulted Native public opinion on many important matters and where important legislative measures were

to be considered, the Government has done more than that; it has actually invited an important section of this community whose interests were at stake in the proposed measure of legislation to nominate their representative in the council, and in one instance I am proud to say, a distinguished countryman of ours, who is now sitting opposite to me, has done good service both to the cause he was asked to plead and has given sound advice to the Government on that particular topic altho' his views may not have met with acceptance. With that instance before us it cannot be pretended, even from the point of view of expediency, that the time has not arrived for taking action in the matter of the improvement of the constitution of the Legislative councils, that it will not be expedient for the Government to improve the existing constitution of the Legislative councils and to increase the number of non-official members and also to change the status of the non-official members from mere nominated to elected members representing important sections of the community. But then there is the further question as to the expediency for us now to move the Government. The gentleman who has been deputed to this conference by the Nadia Association has indicated to you his hesitation in the matter. He fears lest our attempt should prove abortive; he fears that we may make a request in terms not acceptable to the Government and has therefore very properly advised moderation and conciliation. He has advised the committee to give the scheme such a shape that their request may not appear

immoderate to the Government. I dare say every one of us here present shares in the apprehension to which the last speaker has given expression ; but the result of that apprehension ought not to be to dissuade us from taking action, for the time has fully arrived for taking action ; but the proper remedy is to see that the request is framed in a manner which may be acceptable to the Government having regard to the existing state of things. If we have that consideration in view, I do not think we need fear to take this matter in hand. Touching the details of the scheme, they no doubt would be suggested by the committee that may be appointed. For the present it will be sufficient to bring two things before the conference for consideration. I think we are all agreed that the matter should be taken in hand and that the line of action should be to ask the Government to reconstitute the Legislative Councils by enlarging the number of non-official members and giving to it an elective and representative character. Then the question arises how is the principle of election to be regulated ? Who are to elect ? Have we got a constituency properly framed ? The mover very properly referred to certain bodies that have come into existence naturally and in the ordinary course of things, regularly organised public bodies who are the political representatives of the masses of the people at large and their views may be taken to represent the views of the people at large. Another view has been put forward by Babu Kalimohan Das, that in addition to sectional representation, we ought to have something like

local representation and that if not every District every Division, at least, might be authorised to elect one representative. There can be no harm in these two principles working together. We have several important sections of the community as well as local representative bodies ; local and sectional representation in several instances may go side by side and if in this way we have this dual system of representation I think the interests of the country will be fairly and adequately represented. Without taking up more time of the conference as to the principles upon which the memorial to Government should be framed and leaving the details to be considered by a committee I think we may now call upon Babu Surendra Nath Banerjea to move his resolution.

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### Arms Act.

I do not think it necessary to meet the objection raised by our worthy friend from Faridpur but as we can give a very satisfactory explanation I may as well do so now. He was pleased to indicate the desirability of confining our attention to one subject at a time with a view to do full justice to it and to leave the discussion of other subjects until that one subject is brought to a successful termination. No doubt that is sound advice to follow, but at the same time a conference like this cannot be convened except after long intervals of time. It is also to be borne in mind that the agitation

of any one subject cannot be accomplished until after a pretty long time has elapsed. And therefore if we confine our attention to one subject, it may so happen that it does not come to a successful termination, and all that time would be thrown away; whereas if we have several subjects ready for discussion and agitation it may be that we shall succeed in some and fail in others. For these reasons I will unhesitatingly add my voice to the views expressed by several speakers in pressing on the attention of the conference the desirability of taking up the other subjects, in the order in which they appear in the notice paper. Then touching the merits of the question, I don't think it necessary to take up time. A very concise statement of the subject from every possible point has been put before the conference by Babu Asutosh Biswas and other speakers, who have added very valuable testimony derived from personal experience of the real necessities of the case. Many gentlemen from the interior and the outskirts of the Bengal Province have borne testimony to the absolute necessity of allowing the people in those parts of the country to use fire-arms. There is however a point of view which has not been brought to notice. To say nothing of the needless slur cast on a highly loyal, peace-loving and law-abiding people by prohibiting them the use of fire-arms which may be mainly a sentimental ground, the Arms Act may have another bad effect, though it may be indirect and remote. Unquestionably it presupposes a want of confidence on the part of Government, in the loyalty of its subjects

which I need hardly say is absolutely needless, but this needless distrust on the part of Her Majesty's Government, gives rise to vain hopes and false calculations on the part of unscrupulous neighbours which the Government ought to take into consideration. On the one hand there is no evil to be guarded against, whilst on the other, there is a possible evil. I have no doubt that the Government will at once see the propriety of altering the objectionable provisions of the Act. Then there is another point which concerns us more than the Government viz., the invidious distinction made in the rules which have been passed pursuant to the provisions of the Act. The distinction between the Native Indian subjects of Her Majesty and Europeans and Eurasians which may have the effect of misleading foreigners as to the real position of affairs. It indicates, if anything, that Her Majesty's Indian subjects are not fit to be trusted. We all know that index is misleading but this we may know, and perhaps the framers of the Act may know it, others may not perceive it. With that misleading index, statesmen and Governors may think the people are not to be trusted in other respects also ; and so it may practically work to our prejudice if a bad index is allowed to mislead succeeding statesmen. For these reasons in addition to those which have been put before you by other speakers, I think we should lose no time to agitate on the subject. Then comes the question how to agitate ? I am not prepared to go up for the wholesale repeal of the Act ; that would be inconsistent with moderation on our part and inconsistent with true



prudence. The Government ought certainly to be accorded the privilege of regulating the manufacture and the import and export of arms and ammunition. It is only as regards the use and the possession of arms that I think it desirable to go up to the Government for the repeal of the provisions of the Act. Then there is another practical suggestion, the credit of which is due to Babu Surendra Nath Banerjea viz. that we ought to organise measures for collecting statistics on the subject. There are several local Associations that can furnish us with statistics which will be directed to show how many deaths are due to the ravages of wild beasts and to the inroads of robbers and dacoits ; deaths which in all probability might have been prevented, were it not for the provisions of the Act. And if we are well-armed with facts and figures, it may speak more forcibly than any amount of abstract considerations.



## Convocation Address 1890.

In obedience to your Excellency's command and to a time-honoured custom, I rise now to address the Convocation. At the same time I cannot help expressing my regret that His Excellency, in giving me an opportunity of addressing you, has deprived you of the opportunity of listening at greater length to one of those speeches which profound scholarship and powerful eloquence can entertain an audience with. And I feel the regret all the more because the past year has been a notable one in the history of this University, and the matters to which I shall have to refer in reviewing the events of that year require for their full and clear elucidation ability very much superior to mine own. As, however, I shall presently have to impress upon a large section of my audience the necessity of contentment with our situation, I must not myself set an example the other way, but I must proceed at once, and cheerfully to do my duty as best I can, asking you only to moderate your expectations, so that disappointment may not be your share.

My first duty should be to thank your Excellency for the very kind words you have said of me, and to thank you, ladies and gentlemen, for the evident marks of kindness towards me with which you have received those words.

A brief retrospect of the past, and a probable view of the immediate future, of this University would be all that I should touch upon, with occasional interposition of such remarks, as may occur to one who has, for the

last few years, had some experience of its practical working. An address of which this is the summary may not promise to be more interesting than the monotonous ceremony you have been witnessing for the last hour or so. But if you bear in mind that the several hundreds of young men who have just taken their degrees represent the cream of the intelligence of the rising generation, and will be sure to influence in a variety of ways, the future of a great province, the machinery by which such vast potential energy is stored up will not fail to interest you, and you will not, I am sure, grudge to give me another hour to dwell upon its working, its merits, and its defects.

It is now nearly a third of a century since this University was established, and it commenced its existence as an examining body with the modest number of 244 candidates for matriculation. The number rose to very nearly six thousand last year, or had increased about twenty-five fold. At the first B. A. Examination, held in 1858 there were only 13 candidates, and the corresponding number last year was 1,165; that is, it had increased more than eighty-fold. Nor were these increases in the last year's numbers sudden and therefore probably attributable to exceptional causes. Barring very slight occasional fluctuations, this increase has been gradual and steady, and it indicates a rate of growth unknown anywhere except within the tropics. And when we remember the fact that this steady increase in numbers has been unaffected by the establishment of the sister Universities of Lahore and Allahabad, it really affords matter for

congratulation. It shews that the desire for University education has taken such deep root in this country, that any additional supply of facility for its acquisition readily creates and is absorbed by a growing demand for it.

There has been a similar steady increase in the number of candidates for the degree of Bachelor in Law. In the other two special Faculties of Medicine and Engineering, the examinations have not been so attractive, though there has not been any decided falling off in the number of candidates. This difference has, I think, been due partly to the difficulties attending the preparatory training to be undergone by candidates for examination in these Faculties, partly to the difficulties of the examinations themselves, and partly to the want of sufficiently encouraging prospects for passed candidates. The recent changes in the Regulations in Medicine, by which the examination in preliminary and subsidiary subjects, like Chemistry and Botany, has been separated from that in the Medical subjects proper, would, it is believed, remove some of these difficulties, so far as the medical examinations are concerned, without lowering their standard in any way.

But though, judging from the number of candidates, who present themselves at our examinations, we may find reason for congratulation, have the results of those examinations been equally satisfactory? In other words, does a fair proportion of the candidates come out successful? And are their University distinctions

any warrant of their possessing solid attainments or at least attainments similar to those possessed by the holders of corresponding distinctions in other Universities? These questions deserve some attention.

Until very recently, the percentage of failures at our examinations used, roughly speaking, to range between 40 and 60, which very nearly agree with the corresponding limits at the examinations of the London University, which we have adopted as our model. This state of things, though not as satisfactory as might be desired, passed without comment. In the last year's Arts Examinations, however, the percentage of failures rose above 70 at the Entrance, and it was high at all the examinations. These apparently unexpected results naturally evoked much discussion. There came from various quarters a good deal of thoughtful criticism and sensible suggestion, and also a mass of thoughtless talk and senseless abuse. In thus speaking rather unceremoniously of our critics, I am not at all speaking in anger or defiance, but am simply stating a plain fact. Nor have I any reason to be intolerant of criticism. I am not one of those who think that our University system is perfect, and does not admit of improvement. On the contrary, I firmly believe that with honest intentions and earnest exertion, we can always progress from good to better, and that free and fair criticism is one of our best guides in the path of progress. Only I would gently remind our critics that when they have to find fault with an institution like this University, which is earnestly striving to do good work, they ought not to

cry it down in language calculated to bring it in to ridicule, and to undermine in infant minds the foundations of respect for authority. Unjust failure at an examination may defer for a year the progress of those who have suffered, the wrong done, having every chance of being set right in the year following; but if they are taught to glory in their failure, and to despise examinations and examining bodies, depend upon it that the habits of laziness and irreverence that this will engender, will be sure to mar their prospects for ever.

The Senate has appointed a Committee to inquire into the causes of these large failures, and as the Committee has not yet submitted its report, it would be premature for me to hazard any opinion on the subject. One thing, however, I may say, as it is not any matter of opinion, but is a fact, or rather the admission of a fact by those interested in denying it. In reply to the inquiries, made by the Committee, the heads of the institutions which sent candidates to our examinations, have almost invariably admitted with commendable candour that the candidates that were found fit to pass in their judgment, were not much larger in number than those who have actually passed; though some have stated that, between the date of application of candidates and the date of examination, many candidates were expected to be able to make up their deficiency. The results, therefore, were not altogether unexpected by those who knew best.

But whether expected or unexpected, these large percentages of failures indicate an amount of waste of

time, energy, and money which the University ought to prevent, if possible. These large failures may be due either to the standards being difficult, or to the examinations being unfair, or the candidates being badly prepared. Very few persons, however, seriously complain of the standards being too difficult, and opinion seems to be divided between attributing the failures to unfair examination and to bad preparation.

Now the University has of late been trying its best to make the examinations as fair as possible, that is, as exact and efficient tests as could be had of sound intelligent knowledge as distinguished from superficial cram. And there is no use in ignoring the fact that the more successful this effort on our part is, the greater will be the difficulty in the way of indifferent students who unfortunately form the majority and who try to pass by cramming. To remedy the evil without lowering the standards of our examinations, the only remedy, therefore, seems to be to improve the teaching in our schools and colleges. In saying this, I am far from intending to find fault with our teachers and professors. I know the difficulties of their situation, and I fully sympathise with them, for I myself began life as a professor. The defect I am now going to notice in the present system of teaching, is to some extent unavoidable from the nature of things. Owing to the inconveniently large size attained by classes in our schools and colleges, teaching is conducted almost exclusively by lectures, and exercises are as a rule neglected. Now, however lucid and impressive lectures may be, and

however useful they may be in giving comprehensive views of subjects, they are wholly insufficient to enable the students to master details, unless they are supplemented by regular exercises. You can no more improve the mind by merely stuffing it with information, without giving it exercise, than you can improve the body by mere feeding without physical training. I would, therefore, earnestly impress on our school and college authorities the absolute necessity of regular exercises. I would also ask them to take an enlarged and liberal view of their duties and responsibilities. They have undertaken the work of educating young men. That work is not done by merely enabling our students to pass examinations or to secure good places in the Honour list, nor even is it done by storing their minds with information. The primary function of education is to train the mind and to develop its powers, so as to qualify students for the higher trials they have to undergo when they enter the world,—to equip them so as to help them in the battle of life. Now unless the mind is well trained, and its powers strengthened, its very equipment of knowledge may prove a burden rather than a benefit.

While my colleagues in the Senate will do, as they have always been endeavouring to do, all in their power to free our examinations of every thing that is found objectionable the institutions that send up candidates to those examinations, should help us by making the education they profess to impart really worthy of the name.



Turning now to the question whether our University Degrees are any warrant of solid attainments in our graduates, we find great diversity of opinion. Some say that our standards are sufficiently high, and our examinations sufficiently severe; others maintain quite the contrary view; while there are others again who hold that examinations, whether here or elsewhere, are no test of real merit at all. This third view has given rise to much learned controversy, which it is not my object here to take part in. Suffice it to say that the truth lies here, as in many similar instances, somewhere between the two extreme conflicting views. Examinations are useful as simple tests of merit. But they are not the only tests, nor should the passing of examinations be regarded as the sole object and ultimate aim of education. We should try to combine the advantages of examination and teaching; and, to make examination a real test of merit, the test should be applied only to those who have had a previous preparatory training under competent teachers. Now our University, though often disparagingly styled a mere examining body, has never lost sight of this important principle. As a rule, it admits to its examinations above the Entrance, no candidate, who has not prosecuted a regular course of study in an affiliated institution; and steps have recently been taken to enforce strict obedience to this rule.

The standards of our examinations if not exactly equal to those of corresponding examinations in English Universities, are not much inferior to them; and the

degree of proficiency in the answers, which our University exacts, is higher than that required in most places. While a Senior Wrangler at Cambridge (we learn from a distinguished Senior Wrangler and experienced teacher) generally obtains not more than half the full number of the marks, our M. A. and B. A. Honour candidates must obtain 60 per cent. of the marks to be placed in the first class. It should also be remembered that our graduates have to acquire knowledge through the medium of a difficult foreign language, in which itself up to the B. A. Examination they are required to attain a certain amount of proficiency. And if the learning of a difficult language implies mental training of a certain degree, our graduates have invariably the benefit of that training. We have been steadily raising the standards of our examinations, and I am happy to be able to say that, notwithstanding some difference of views regarding the Entrance Examination, there is an unanimity of opinion that for the higher examinations this is what ought to be done.

But though our standards may be high, and our tests searching, the question is often asked by the adverse critic—What work have those men, who passed these tests, yet done in the fields of literature or science? I wish I could answer the question in the way in which it is desirable that it should be answered. I wish I could refer our critic to a long catalogue of literary and scientific achievements made by our graduates. But though we are not yet able to do so, I deny that the barrenness of results is at all due to any defect in our University.

system of education. The truth is that our graduates for the most part come from the poorer classes; they have to earn their livelihood; they find very little encouragement for labours in the fields of literature and science in the shape of fellowships and in other shapes in which such labours are elsewhere encouraged, while they find better prospects in other lines. Thus it has happened that the Subordinate Judicial and Executive Services, and the Legal and Medical professions have hitherto attracted our best graduates. But now there are indications of a different state of things following. The service and the professions have become overstocked. This, no doubt, is an evil in one sense for our educated young men, but out of evil cometh good, and this evil may not be without some attendant good. It may force our aspiring young men, disappointed in other quarters, to the more arduous and less remunerative labours in the fields of literature and science; and if at this fit juncture we are able to offer some slight inducement for these labours, great good may result. Talents for which a fellowship worth five hundred a month would not have been sufficient inducement ten or fifteen years ago, may now be readily engaged for half the amount or less. If the object commends itself, as I hope it will, to the illustrious successor of the founder of the only professorship in our University, no less noted for learning and enlightened liberality than his predecessor, and to other enlightened noble men we may at no distant date hope to have fellowships sufficient in value and number to induce some of our best graduates to give up

seeking for other employment, and to devote their time to literature and science ; and if the fellowships be made tenable only upon condition of approved work being done, our graduates may be put in the way of contributing their share, however humble, to the advancement of learning.

Whilst upon this topic, I ought not to leave wholly unnoticed those few fruits which our University education has already borne. I shall say nothing of the professional work of those who have betaken themselves to the learned professions, but confine myself to work purely of a literary or scientific character. I am happy to be able to say that the best living poet of Bengal, and the first and the best living Bengali writer of fiction, are both graduates of the Calcutta University ; and they have enriched the literature of Bengal with all that the gorgeous magnificence of the East and the sombre grandeur of the West could contribute. If their labours, and the labours of those that have followed their footsteps, had been better known to our European friends, it might have helped to remove much of that reproach to which our graduates are subjected.

Nor must I omit to mention the labours of another distinguished graduate of this University, the learned and indefatigable Secretary to the Science Association. Aided, no doubt, by the enlightened liberality of his countrymen and the valuable co-operation of a distinguished foreigner, he has done all that could be expected to lay the foundation for the study of science. If he has made

no scientific discoveries, it is because he has been less selfish than he might have been. He has not occupied any limited ground, and concentrated his intelligence and energy therein, to enable himself to make any contributions to science. He has attempted to clear up much larger ground, ground sufficient for the cultivation of science by himself and his countrymen, and this he has to some extent succeeded in doing. It is time now for his countrymen, to invest more of their pecuniary and intellectual capital in the enterprise and the prospect of a fair harvest will not be far distant. In the abstruse regions of mathematics, a distinguished young graduate has commenced work, and has already given fair earnest of a promising future.

Turning now from our students to the institutions that bring them up, we find the condition of things on the whole satisfactory. The number of schools that sent up candidates for the last Entrance Examination, was above 400. The number of colleges affiliated up to the B. A. standard is 52, and the number of those affiliated only up to the F. A. standard is 32. These numbers have been steadily increasing, and if the existence of several rival institutions in one and the same place has occasionally led to breach of discipline, instances of such breach have always been taken serious notice of by this University. It may not be out of place here to suggest to managers and professors of neighbouring institutions the desirability of their forming themselves into friendly societies, and of holding

conferences from time to time for the interchange of views upon educational matters. This will tend to put down unhealthy competition, to promote discipline, and to foster neighbourly feeling between rival institutions.

Our pecuniary resources continue increasing with the increase in the number of candidates for our examinations ; but very soon there must be a large drain upon our funds. This splendid hall, large enough though it be to render my voice, notwithstanding my utmost efforts to make myself heard, inaudible at either end of it, has now been found wholly insufficient to meet our growing wants. We require additional accommodation for holding our examinations and for the storage of our records and furnitures. To our list of endowments very little addition has been made during the year under review. There have been only two small endowments made for the award of annual prizes. As to one of these, I shall say nothing ; touching the other, I have one brief observation to make. The endowment is a small one, and may not benefit many, but it teaches an excellent lesson which every student should profit by. The donor, the well-known Pundit Mahamohopadhyaya Mohesh Chunder Nyayaratna, has desired the prize founded to be known not after his own name, though dear to Oriental learning, but after the name of his preceptor, the late Pundit Jaynarayan Tarkapanchanan. Examples of such reverence for one's teacher are well worthy of imitation.

During the year under review we lost by death or retirement eleven of our colleagues in the Senate; and this brief retrospect of the past would be incomplete if I were not to record our deep sense of regret for that loss. To some of these gentlemen our University is largely indebted. Mr. Reynolds, as President of the Faculty of Arts, as Vice-Chancellor and as a member of many important Committees, always gave the University the full benefit of his vast and varied learning; and the eloquent words of his Convocation address may still be fresh in the memory of many. Mr. Westland, though his official duties left him little time to take any active part in our proceedings, always felt a warm interest in the welfare of the University; and gave every consideration to the claims of our graduates in the bestowal of the extensive patronage in his hands. In Moulvie Kabiruddeen Arabic learning has lost an ornament and the Senate a most useful member. Mr. Anandaram Baruah was a distinguished graduate of this University and a no less distinguished member of the Civil Service. Amidst the engrossing duties of his office, he could find time to plan and partly to execute literary works of profound scholarship, and it is matter of no small regret that untimely death prevented him from completing them. His life ought to be a noble example to the graduates of this University. I cannot close this list without giving our tribute of respect to the memory of the Rev. Mr. Smith, the popular Principal of the General Assembly's Institution, who always took a leading part in the work of the University, and

shewed a most sympathetic concern in the well-being of its graduates.

To keep up the strength of the Senate and to confer on deserving persons the distinction of Fellowship, new appointments have been made every year. But of late, the practice has been not to appoint more members than there are vacancies, the existing number of members being considered too large for a working body.

Naturally enough the distinction is greatly prized by the graduates of the University. If they value it, they should earn it for themselves by attaining eminence in learning.

I must here express my best thanks to His Excellency for publicly announcing that he will give the M. A.'s of the University some voice in the election of fellows. The privilege thus accorded will mark a new era in the history of our University, and will, I venture to hope, form the first rudiments of its elective franchise.

There is one other educational question discussed during the past year upon which I ought to say a few words, I mean the question of moral education. From its paramount importance it has naturally attracted great attention, and from the difficulties attending its solution, it has given rise to much discussion and difference of opinion. Owing to the intimate connection between morality and religion on the one hand, and to the necessity of observing religious neutrality on the other, systematic moral education has been considered impracticable. At the same time, it cannot for one moment be denied that if the object of education is



not only to enable the student to pass examinations and win prizes, but is to make him a useful member of society, mere intellectual education is a most incomplete education. It has often happened that brilliant intellectual gifts have been frittered away, or, what is worse, applied to mischievous ends, while comparatively moderate talents, aided by honesty of purpose and strength of character, have achieved great and good results. The truth is that sharp intelligence without sound moral nature can no more make a useful man, than fine implements can carve a beautiful image out of rotten wood.

But if moral education is so necessary, how is it to be given? I think the difficulties in our way, though great, are not insurmountable. Happily for man, the cardinal truths of morality are well known, easily intelligible, and well recognized. The difficulty lies not in knowing them in theory, but in following them in practice, and to meet this difficulty, example is no doubt infinitely more efficacious than precept.

If then we follow the plan recently adopted by the University in regard to the Entrance course in English, and in prescribing the course in literature, select pieces which illustrate the beauties and excellences not only of style but also of character, and if the teacher dwells not only upon the grammatical and philological points, but also upon the moral lessons taught by each piece, we may have a fairly efficient substitute for systematic moral education. This plan may, perhaps, to some extent interfere with the teaching of languages, but

the advantage gained will outweigh the apprehended disadvantage.

A great deal, however, will depend on the personal influence and example of the teacher. Arnold has done for Rugby more than a library full of moral text-books could do ; and the same must be the case everywhere. As the result of my own limited experience in the teaching line, and of the knowledge which I presume to think I possess of the character of my countrymen, I would venture to make one or two observations as to the most efficacious mode of exercising that influence. I am fully conscious that I am speaking in the presence of many able and veteran teachers, and I speak with becoming diffidence. The teacher should use as little force and should excite as little fear as possible. Locke has truly said : " 'Tis as impossible to draw fair and regular characters on a trembling mind as on a shaking paper." Everything that may lead the pupil to regard his teacher as an enemy rather than a friend, necessarily reduces the efficiency of his teaching. Many a good lesson instead of being readily imbibed, is repelled by the unwilling mind, and the antagonistic mood of the pupil. If punishment in any shape has to be inflicted, let it be in sorrow and not in anger ; and if this is known, the young culprit will seldom be found to be such a hardened sinner as not to repent at once and mend his ways. I do not think I am reckoning too much upon the pupil's reverence for his teacher. With all his faults the Indian youth's respect for his teacher is unbounded.

I must not be understood here as pleading for leniency towards faults. On the contrary, I would insist upon every fault, however slight, being taken notice of with displeasure, so that habits of transgression may not grow up. To overlook light faults until graver ones are committed would be to allow the disease to grow until it is too late to cure.

Before I conclude, I ought to say a few words by way of encouragement and advice to my young friends who have just taken their degrees. My first advice to you will be to aim at thoroughness in all that you do. This is the advice that my predecessor in office gave you two years ago in his usually impressive and forcible language. Thoroughness is the great secret of success in most cases. A distinguished Senior Wrangler, and afterwards an eminent Judge, Chief Baron Pollock, in one of his letters to Professor De Morgan, writes :—“I have no doubt I have read less and seen fewer books than any Senior Wrangler of about my time or any period since ; but what I knew I knew thoroughly, and it was at my fingers’ ends,” And If you could question other eminent and successful men, you would learn that their eminence and success were in a great measure due to their habits of thoroughness.

I would next advise you to show moderation and to avoid friction in whatever you do. Friction never advances but always impedes work ; while moderation, by holding in reserve all surplus force, imperceptibly adds strength to your position.

I must earnestly impress upon you the absolute necessity of contentment with your situation, be it high or low, if you want to be happy. With all my wish to see your best dreams realised, I must say that that happy result can be the lot of only a very few, if any. The rest must go on toiling amidst disappointments. And even those few who may attain the objects of their desire, will find that when attained, they are not half so charming as they looked from a distance.

Nor must you complain that because the prizes of life are so few, and notwithstanding your education, so difficult to attain, education has been a useless trouble. Even if you are not able to secure a good appointment, or to earn a decent income by the practice of one of the learned professions, you are none the worse for your education. If it has been worth any thing, it must have strengthened your mind, refined your taste, and expanded your imagination, so as to enable you to say with supreme indifference—

“I care not, Fortune, what you me deny,

You cannot bar me of free Nature’s grace ;

You cannot shut the wonders of the sky

Through which Aurora shews her brightening face.”

Or if it has not taught you to soar to those sublime heights of fancy, even in the prosaic vale of ordinary real life, your education will stand you in good stead.

With the knowledge you must have acquired that it is useless to struggle against the inevitable, you will be able to bear with calmness many a reverse at which

the ignorant must bitterly fret and whine. To improve your condition you can avail yourselves of ways and means unknown and inaccessible to the uneducated.

The truth is not that you have no good prospects in life, but that your prospects have been thrown at a distance by reason of those who came to the scene earlier having occupied the vantage ground. You must, therefore, work harder and rise higher to attain what they have secured with far less labour.

If service and the liberal professions have no room for you, there are the vast material resources of the country which your scientific knowledge can enable you to utilize. There are the fields of literature and science scarcely trodden yet by our countrymen—fields the cultivation of which, if it requires patient and arduous toil, promises a proportionately rich harvest. You can enrich the vernacular literature of your country with all that is valuable in Western learning, and contribute to the literature of the West the precious treasures that lie hidden in your classic fields; and this literary traffic will be sure to yield adequate return. Then, again, there is the extensive field of education, which, though occupied, has room enough for a host of workers yet.

In these and other ways you can turn your education to useful account. But whatever line of work you may adopt, and whatever aims and aspirations you may have, always keep to one great cardinal aim. Ardently aspire and sedulously strive after true moral and intellectual greatness, and depend upon it, all your other legitimate aims and aspirations will be crowned with success.

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## Convocation Address 1891.

YOUR EXCELLENCY, SIR CHARLES ELLIOT, LADIES AND GENTLEMEN.

The year that has just gone by has not been without incidents worthy of notice on this occasion. To some of these I shall briefly allude, before I turn my attention to matters which concern us in the present and the near future.

Foremost among the incidents of the year under review, I should mention the recognition of the elective principle in the appointment of Fellows. Under the law as it now stands the right to appoint Fellows is vested in the Governor-General of India in Council; and His Excellency the Chancellor, in accordance with the views expressed in his last Convocation speech, was graciously pleased to invite the M. A.'s and holders of corresponding Degrees in the other Faculties, to choose from among themselves two gentlemen whom they would recommend for appointment as Fellows, the number two being about a third of the total number of Fellows then considered likely to be appointed. The graduates, who naturally prized the privilege, evinced a lively interest in the election that was held at the Senate House on the 1st of January 1891, and I am happy to be able to say that their choice has met with the approval of His Excellency the Chancellor. You will be delighted to hear that among the electors present

on this occasion was the distinguished lady graduate who is now the Superintendent of the Bethune College ; and so, under the guidance of the enlightened scholar and statesman now at the head of our affairs, our University has had the high honour of being the first institution in the East where female suffrage has been recognised. As a graduate of this University, it is peculiarly gratifying to me that I should have the privilege of thus publicly expressing on behalf of the graduates our most heartfelt thanks to His Excellency for this act of grace, and the pleasure of congratulating the electors and the elected, and of welcoming our first elected Fellows. The 1st of January 1891 will be a memorable day in the history of the University, and we may hope that the principle of representation will be recognised in its constitution as fully and definitely as sound policy and right reason will allow.

In close connection with this topic, I should notice the recent resolution of the Senate to apply to the Legislature for the amendment of our Act of Incorporation so as to allow the graduates the right to nominate one-half of the number of Fellows to be appointed every year, and to enlarge the scope of the University by removing the restriction which makes it at present a mere examining body. Of this application it is not for me now to say more than this, that the recommendations of the Senate proceed for the most part upon the lines on which the Allahabad University Act is based, and that the metropolitan University may well hope to have as liberal a constitution and as free a

scope as her younger provincial sister has already been favoured with.

Another measure carried out last year, which is of importance to us as an examining body, deserves here a passing notice. The Syndicate has formally adopted the rule that no one shall be appointed to set questions on any subject of which he teaches the whole or a part. The rule is not meant to imply in the least degree any slur on the integrity of our examiners. It will relieve the public mind from all possible apprehension that one class of candidates may have any undue advantage over another. It is intended also to relieve the examiners from an embarrassing conflict of duties. If one is to do his duty as an examiner properly, he should be left free to set his questions so that they may afford the best means of testing knowledge ; but if he has been teaching the subject, it becomes equally his duty to select the questions so that his own pupils may not, from their acquaintance with his views respecting it, have an unfair advantage over other candidates ; and these duties it is often difficult to reconcile. An eminent professor and experienced examiner at Cambridge expresses his surprise that the necessity and the reason for such a regulation should be overlooked or denied.

I shall not detain you with any account of the other measures carried out by the University during the past year, as they relate mostly to matters of detail and not of principle in our modes of conducting examinations. These matters of detail, and our relations with our affiliated institutions are giving us long seasons of work



with comparatively short seasons of rest and with occasional seasons of storm. Happily, however, the storms have soon subsided, and been succeeded by refreshing calms. Like storms in the physical world, they have served to sweep away all that was noxious and unwholesome in our moral atmosphere, but unlike their material types they have left no marks of harm in their track behind.

During the year under review, we have lost by death or retirement certain of our Fellows, to some of whom at least the ordinary tribute of respect is undoubtedly due.

Sir Stewart Bayley, though the duties of his high office left him little time to take part in our proceedings, always evinced a warm interest in the moral and intellectual progress of the people of these provinces, and gave encouragement to our graduates whenever suitable opportunity arose; and on a recent occasion, he rendered the University very valuable assistance by sanctioning an arrangement in the Education Department, which enables us to avail ourselves of the most useful services of the present officiating Registrar.

Mahamahopadhyay Bapudev Sastri, owing to his residence in the North-West was, it may be said, no more than an ornamental Fellow of this University; but his name really adorned our Fellows' list. In him we had a rare combination of profound ancient Oriental learning in mathematics with the modern learning of the West in that abstruse science.

In Babu Mahesh Chandra Chaudhuri, the Senate has lost a most useful member, and our society a rare

man. He was a member of the Syndicate for two years, and amidst his numerous professional and other engagements, he always found time to discharge his duties here with that conscientious thoroughness which characterised all that he did. His sound common sense, his untiring energy and his spotless character should make him a bright example unto all.

Nor must I omit to mention here the name of one who, though he left India twenty years ago, and from that time ceased to be a Fellow of this University, is still remembered with all the respect that used to be shewn to him when he was Chief Justice of Bengal and whose loss is mourned as deeply here as it is in his native land. Sir Barnes Peacock became an *ex-officio* Fellow when the University was established, and he held that office for upwards of ten years, during which time he took a lively interest in its affairs, and wrote some of those learned minutes which are worthy of careful study. The Native Bar owe him a deep debt of gratitude for the great encouragement and courtesy they met with from him. He bore very high testimony to their merit, and it was upon his authority that Sir Henry Maine in one of his Convocation speeches said that 'an average legal argument by native vakils in the Appellate High Court was quite up to the mark of an average legal argument in Westminster Hall.'

Our list of endowments has received three important additions during the past year, important, if not for their pecuniary value, certainly for the value that

attaches to them for the honoured names with which they are associated. The endowments are made by the Keshub Chunder Sen, General Trevor, and Prasanna Kumar Sarbadhicary Memorial Committees. The prizes and medals founded may not be competed for by many, and can be attainable only by a few; but the saintly life of Keshub Chunder, the distinguished public career of General Trevor and the varied scholarship of Prasanna Kumar, the memory of which they serve to recall, are examples that must produce in every generous heart a yearning after what is good and great.

Turning now from the past to matters that concern our present and immediate future, we find that our University has now lived full one-third of a century, having completed almost to a day thirty-four years of its existence. This, though nearly half the average span of human life, is no doubt only a small period in the life of an institution. Still, as it has lived and thrived all this time, and now numbers its affiliated institutions by scores, and its graduates by thousands reckoning among these last some worthy representatives of the fair sex, we may safely feel the pleasing assurance that it has outlived all those evils that threaten infantile existence, and has now entered vigorous life. But though we may be relieved from apprehensions of one kind, anxieties of a different sort begin to fill the mind. Has this University fulfilled our expectations? Is it doing all that it ought to accomplish? These are questions that must occur to every thoughtful observer, and they demand serious attention. Though

primarily a mere examining body, the University by the courses of study and the rules of preparatory training prescribed for its examinations, and by the standard of excellence it exacts at those examinations, practically regulates the education of a vast province. The flower of our youthful population spend the best part of their time, and no small part of their generally scanty means, in preparing for our examinations, and it is matter of the gravest importance that we should so arrange things that that preparation should qualify them not only for the temporary trial in the examination hall, but also for the continued trial in life.

The friends of the University will at once say that the courses of study prescribed for our examinations and the standard of excellence exacted from our candidates are sufficiently high as compared with those of other Universities ; and that candidates who do well at our examinations also do well in after-life. Our adverse critics on the other hand say that our standards may be high, but our examinations, and perhaps competitive examinations generally, are no test of real merit ; and that in actual life, though some few of our graduates may do well, there are many again who are found to be absolutely helpless. But it will not be fair to judge of the merits of a system by referring either to exceptionally favourable or to exceptionally unfavourable specimens of its product. It is only by referring to the number of graduates the University has produced, and the quality of the average graduate, that we can form a fair estimate of the work done by the University.

Now, though their average merit may not be rated very high, considering their number, and considering the powerful impetus that the University has given to education, we cannot have much reason to be dissatisfied. If amid the depths of ignorance around, the University has already been able to raise even a slightly elevated level of knowledge of fair extent, well may we hope that it will form the basis whereon, a stately superstructure will ere long be raised by the labour of the University aided by the funds supplied by enlightened liberality. But, whatever the merits of the present system may be, our business is to consider whether it is not capable of improvement in the future. Let us give this important matter a moment's thought.

Speaking broadly, the chief objects of education (I leave out of consideration physical education) are to store the mind with knowledge, and to train the intellect, the emotions, and the will to healthy and harmonious action.

Touching the first of these objects, the points that demand attention are, that the matter of the store should be really useful knowledge, and the manner of storing, methodical. For, the capacity of the human mind being limited, knowledge, that would be useless or superfluous in after-life, must make room for that which is necessary and useful; and we shall not be able to apply our stock of knowledge with that readiness which the exigencies of life demand, if our mental store house is like an ill-arranged lumber room.

Now, no objection has, so far as I am aware, been raised that the courses of study prescribed for our different examinations include anything but useful knowledge, though objection may be taken that they exclude certain branches of useful knowledge. I wish very much that every graduate of our University and every educated man had some knowledge of the structure and functions of the different parts of that wonderful piece of mechanism, whose regular working is a necessary condition for the acquisition of knowledge. Such knowledge by confirming our faith in the laws of nature, will be sure internally to influence our conduct for the better in many matters in which external interference, however benevolent, may prove irritating or powerless. I hope it would be possible to introduce elementary physiology into our general curriculum of studies without increasing very much the burden on our students. I also deem it not merely desirable, but necessary, that we should encourage the study of those Indian vernaculars that have a literature, by making them compulsory subjects of our examinations in conjunction with their kindred classical languages. The Bengali language has now a rich literature that is well worthy of study, and Urdu and Hindi are also progressing fairly in the same direction. In laying stress upon the importance of the study of our vernaculars, I am not led by any mere patriotic sentiment, excusable as such sentiment may be, but I am influenced by more substantial reasons. I firmly believe that we cannot have any thorough and extensive culture as a nation,

unless knowledge is disseminated through our own vernaculars. Consider the lesson that the past teaches. The darkness of the Middle Ages of Europe was not completely dispelled until the light of knowledge shone through the medium of the numerous modern languages. So in India, notwithstanding the benign radiance of knowledge that has shone on the higher levels of our society through one of the clearest media that exist, the dark depths of ignorance all round will never be illumined until the light of knowledge reaches the masses through the medium of their own vernaculars.

The question next arises, how should the prescribed subjects and text-books be studied. The golden rule here is, that whatever is read should be thoroughly understood, but nothing more than the fundamental facts or truths in each branch of knowledge need be committed to memory. A pernicious practice has, I fear, been growing with our students preparing for the undergraduates' examinations, of indiscriminately and unintelligently committing to memory the contents of their text-books. Such a practice should be put down by teachers, and it should be discouraged so far as possible by examiners by leaving out minute questions which can only test mechanical memory. Examination papers should not, as a rule, exact from candidates greater knowledge of minute details in any subject than they should be required to carry in their memory in after-life.

It is with reference to the latter of the two above mentioned objects of education, the training of the intellect, the emotions and the will, that the strongest

objections to our system are raised. Now, it must be freely admitted that ordinary examinations can afford no test of the culture of the emotions and the will, except so far as the prosecution of vigorous study which is essential to success at such examinations, implies a well-regulated moral nature. The only way in which a mere examining University like ours, as distinguished from a teaching University, can encourage and assist the cultivation of the emotions and the will is, by insisting upon regular preparatory training and discipline of a thorough and strict character as a necessary condition for appearing at its examinations. The framers of our Act of Incorporation must have fully perceived this ; and accordingly they have provided in the Act that, as a rule, no one shall be admitted as a candidate for any of our Degrees, unless he produces a certificate that he has prosecuted a regular course of study in a recognised institution. It is very much to be regretted that the importance of such certificate is often not fully realized. It is generally supposed that the object of requiring this certificate is to obtain evidence of a candidate's intellectual fitness for an examination, and if that is its object, it is naturally considered a hardship that it should be strictly insisted upon, when the candidate is prepared to take the risk of failure, and when the examination to be undergone will be a sufficient test of fitness. But the real object of a systematic course of college discipline is to produce not mere intellectual fitness, but also moral fitness, by training the emotions and the will, and by fostering



habits of punctuality, patience, and perseverance. This was the object of that stern discipline and rigid self-denial, that *brahmacharya*, which our sages enjoin on the student, and the strict observance of which was the principal cause of that intellectual and moral greatness of ancient India which we still look back upon with pride. When once the real object of our rule for insisting on a systematic course of preparatory training is fully understood, our students who justly take pride in their character for obedience to law and authority as a national virtue, will, I am sure, be the foremost to carry out the rule scrupulously and in an ungrudging spirit.

We are often asked whether our examinations afford any good test even of intellectual merit. I do not deny that young men not possessing any solid knowledge or power of thinking may, with the help of mere mechanical memory, make a show of knowledge and come out successful at our examinations. But I deny that this is anything peculiar to our system of examination. The evil complained of is almost a necessary concomitant of competitive and qualifying examinations wherever they are held. We learn from eminent men of Oxford and Cambridge who have written on the subject, that the evil is just as prevalent in those great seats of learning as it is here. The truth is, that with the growing importance of examinations, there has grown up an art known by the unenviable name of cramming, the object of which is to enable students to pass examinations without possessing any solid knowledge

and without spending much thought, though certainly not without spending much time and labour. The art is in high favour with lazy and indifferent students who think it easier to learn how to make a show of knowledge than to acquire knowledge—to appropriate the thoughts of others than to think for themselves. In this way examiners may be deceived, and the object of examinations frustrated. The question for us to consider is how to put down this evil. To my mind the only practical remedy appears to be to conduct our examinations so that students may perceive that cramming is neither necessary nor sufficient to ensure success.

Now, two things appear to me to have led students to consider cramming necessary—first, inordinately long examination papers, and secondly, disproportionately difficult questions. I am fully aware of the reasons in favour of long papers and difficult questions: it is only by means of these that the qualities of readiness and neatness can be tested. But, on the other hand, we must remember that if examination papers are so long that candidates must (to use the words of Dr. Whewell) “scribble in tempestuous haste” to answer them fully, or if they are so difficult that candidates left to their own resources are unable to answer them, they must have recourse to the kind of help that cramming gives to prepare themselves for their examinations. If you do not give them time to think in the examination hall, or if you demand from them thoughts beyond the reach of their powers, you cannot complain that they

depend entirely upon memory, or borrow the thoughts of others without going through the process of thinking.

Again, if students find that the necessary qualifying marks may be obtained by the help of memory alone, the less able and less ambitious among them will not find much inducement to go through the arduous process of exercising the reasoning faculty.

If we want to put down cramming, and encourage thought, we should then be careful not to set too long or too difficult papers, or papers in which the minimum pass marks are obtainable by the exercise of memory alone.

We should also discourage the taking up of too many Honour subjects by candidates for our examinations. We should aim at securing depth even at the expense of surface. There is more psychological truth than poetical fancy in Pope's well-known lines—

“One science only will one genius fit :

So vast is art, so narrow human wit.”

Whilst this seems to be almost all that we can do, our efforts in this direction in order to be effective, require the active co-operation of the teachers and professors of our affiliated institutions. They should always bear in mind that teaching should never be subordinated to examination, but that the purposes of examination are subordinate to those of teaching. They should impress on students the mischievous effects of cramming which involves waste of time and

energy, without training the mind or imparting real knowledge. Our students should be exhorted not to allow the distressing phantom of an impending examination to haunt them in their hours of study, but to read whatever they have to read thoughtfully and with the cheering assurance that they are thereby either training the mind or storing it with useful knowledge.

There is one other point connected with our system of education which deserves notice. As the learned professions and all departments of service, whether public or private, in which persons who have received a liberal as distinguished from a technical education can find employment, are getting daily more and more overstocked, some true friends of the country think that the kind of education which our University now encourages, cannot be regarded as useful for all those who are seeking it, and that it is time that the University should begin to recognise the necessity of technical education, and institute examinations and confer marks of distinction for its encouragement. I fully see the importance and necessity of technical education. In these days of keen competition and hard struggle for existence, unless we can utilize and improve the products of Nature, and unless our artisans are trained in the application of science to art, we can never hope for the material prosperity of the country. If, therefore, Government or enlightened private liberality should establish suitable institutions for imparting technical education, the University should feel no hesitation in encouraging it by introducing an alternative

practical Entrance Examination, as was once suggested by a high authority, or by conferring marks of distinction on deserving persons educated in such institutions, or in such other modes as may be thought fit. Perhaps this would be beyond the scope of the University as limited by the present statute, but it may be hoped that this limitation on our scope will be removed.

But whilst saying so, I must not be understood for one moment to admit that liberal education has in this country reached anything like its saturation point, and that its further progress is not to be encouraged : or that an educated man will be any the less fitted by reason of his education to fill any station in life, however humble and however inferior to that generally occupied by men of his class it may be.

Turning now to my young friends who have just earned their well-merited marks of distinction, I must first of all heartily congratulate our lady graduates in Arts for the high proficiency they have shewn ; one of them, Florence Holland, having obtained double first class Honours, that is, honours in English and Latin and the other three having all obtained Honours in English. I should next offer my hearty congratulations to the lady graduates in Medicine for the proficiency they have attained in that noble science, and I am sure that the knowledge they have acquired will not only be useful to them, but will be of incalculable benefit to their secluded sisters in the zenana. The encouragement of female education by its degrees and other marks of distinction must rank

as one of the highest useful functions of this University. No community can be said to be an educated community unless its female members are educated, that is, not simply taught to read and write, but educated in the true and full sense of the word. For, however proud man may boast of his intellectual superiority over the gentler sex, the simple truth must be admitted that woman is the primary educator of humanity. With the first dawn of reason, and before our baby lips even learn to lisp, our real education begins in the mother's arms; and every fond word she speaks and every anxious look she casts impresses silently but indelibly some lasting lesson on the growing mind. And what moralist is there that can better teach the cultivation of the finer feelings than a loving mother, a loving sister, a loving wife and a loving daughter? It is, therefore, that our Eastern mind, notwithstanding its supposed antipathy towards the fair sex, conceived the genius of learning to be a female divinity; and it is therefore that our sage law-giver *Manu*, notwithstanding the harshness to females which characterises archaic codes, has inculcated that memorable precept

‘যত্র নারীস্তু পূজ্যন্তে রনন্তে তত্র দেবতা

যত্রৈতাস্তু ন পূজ্যন্তে সর্বৈতত্রাকলাক্রিয়া ।’

“Where women are honoured, there the gods rejoice; where they are not honoured, there all rites are fruitless.”

To the other graduates I must offer my congratulations generally, making special mention of two—Nilratan

Sarkar, an M.A. of the University, who has just taken the highest degree in Medicine, and Upendral Majumdar, who has had an exceptionally brilliant career, having been the first man of his year in all our Arts examinations, and who has now passed the highest of them and won our highest prize—the Preuchand Roychand student-ship. But while saying this I must earnestly remind each of them of the noble precept : “Unto whomsoever much is given, of him shall be much required.”

I must next ask each one of you, my young friends, to remember this day as a solemn day in your life, a day of solemn resolve to carry out in letter and in spirit the injunction with which you have been admitted to your degrees. If your education justly qualifies you to fill important posts of honour, it at the same time imposes on you grave responsibilities, and you must shape your course of life so that you may discharge them with credit.

Your first duty as educated men is your duty to the learned world, to endeavour to add to our stock of knowledge, to which our graduates have up to this time contributed so little. When addressing you last year, I called attention to this point, and appealed to the enlightened liberality of my countrymen to endow Fellowships as an inducement to literary and scientific pursuits. If my feeble appeal has not yet been responded to, I do not despair; but I hope some future Vice-Chancellor with a more powerful voice may make a more effective appeal at no distant date. In

the meantime, let me appeal to you, my fellow graduates, to supply the want. It was an article of faith with the priesthood of ancient India that every member of that learned community, from the moment of his birth, incurred three debts, one of which was his debt to the holy sages, that is, the republic of letters, to be repaid by the study of the Vedas, that is, the cultivation of learning. I hope I shall not be charged with any undue partiality to the traditions of my caste if I earnestly wish that a similar sentiment may animate you. I wish you will feel that you owe a duty to the University which gives you the first start in life, to do your best to add to her reputation for learning. And this duty becomes all the more imperative when you remember how poor your *Alma Mater* is in those treasures of learning, which are the just pride of her elder sisters in the West.

You must next remember that you come upon the world at a time when this great country with all her venerable institutions is passing through a mighty process of change. It is for you to guide the current of progressive thought, so that renovation and not destruction may be its work.

Do not despair because your own estimate of your worth is low. The high and the low, the mighty and the mean, can each be useful in his own way. If the towering precipice with its thundering cataract stands in solitary grandeur furnishing theme for sublime meditation to the gazers below, it is the lowly vale with its gentle streams that supplies the daily wants of life. Great things may



be few and far above the reach of many; but good things there are in plenty which we always have the power to do, if only we have the will. And so rich, so sure is the reward of these deeds, that life will be fully worth all its troubles, if it is steadily devoted to the work of doing good.

You have spent some of the best years of your life in gaining knowledge, and meet it is that I should conclude by asking you to realise the highest aim of knowledge. That aim is to make you happy, not however by giving you all the objects of your desire, for they are neither all good nor all attainable; nor on the other hand, by quenching all your desires, for they are neither all bad nor all quenchable. True knowledge makes you happy by teaching you what the *Gita* has taught.

“आपूर्व्यागानम् अचल प्रतिष्ठं  
 समूद्रमापः प्रविशति नद्वत् ।  
 तद्वत् कामा यं प्रविशति सर्के,  
 सशान्तिमाप्नोति न काम काशी ॥”

Happy the man whose soul serene  
 Lets in desires that ruffle it not ;  
 Even as the boundless sea receives  
 Unmoved the streams that thither flow.  
 Not happy they that cravings crave.

True knowledge makes you happy by teaching you the limits of your power, by teaching you how to work and advance well and steadily within those limits, and above all, by teaching you to submit with calm resignation to a Will that is inscrutable and supreme.

## Convocation Address 1892.

Having had the honour of addressing the Convocation on two previous occasions, I wished very much this time to be a listener and not a speaker; but though that was my wish, a wish that was a command unto me, has assigned to me the present situation, and I must do my best to fulfil its obligations, after thanking His Excellency for the kind words he has been pleased to say of me, and thanking you for the evident marks of kindness to me, with which you have listened to those words.

Following the practice of former years, I shall venture to occupy for a few moments your time, if not also your attention, with a brief retrospect of our past academic session; I shall then touch upon some of the important educational problems that are exercising the public mind; and I shall conclude with the usual words of congratulation and advice to those who have just obtained their degrees.

The doubt I have expressed as to my being able to engage your attention, implies no mistrust in your patience, wearied as you must have been with the protracted and monotonous ceremony you have been witnessing; it only indicates mistrust in my own power of arresting attention, and some mistrust also in the attractiveness of my subject; for amidst events of deep and mournful interest around, the incidents of the academic year under review were scarcely of a stirring character.

But such as they were, they have been enough to keep us engaged ; they occupied their due share of public attention ; and they evoked criticisms, often severe, but always instructive.

The number of candidates for our examinations in the past year was, I observe, less than the number in the year preceding. One cause of this is, I think, to be found in our own statistics. The successful candidates at the Entrance and F. A. examinations of 1889, who would in due course form respectively the majority of the candidates for the F. A. and B. A. examinations of 1891, were comparatively small in number, the year 1889 having been, as you will remember, a year of heavy failures ; and the year 1890, which was one of fair average results, did not leave any unusually large residue of unsuccessful candidates to make up the deficiency.

Another circumstance, which may also partly account for this decrease, was the exercise of greater care and discrimination by the heads of institutions in sending up candidates for examination. So far as the falling off is due to this cause, it need not create much misgiving especially when our schools and colleges, which are the real source of our strength, are steadily increasing in number.

The question whether the growth of our educational institutions has not reached a point after which their further growth requires to be regulated and restrained, came up before the Senate last year, and is still under consideration.

Some are of opinion that new schools and colleges should be recognized and affiliated irrespective of their effect on older institutions, and then free competition would lead to the survival of the fittest ; while others maintain that if rival institutions opened for purposes of gain, but not required to satisfy any real want, are allowed to exist, they lead to unhealthy competition, injurious to the interests of discipline and sound education. There is some force in the argument on each side.

Remembering that it is only a small fraction of the vast population of the country that shares the benefits of education, we must not too rigidly adhere to the principle that demand should precede supply, but should sometimes allow supply to anticipate and create demand as it not unfrequently does. But, on the other hand, it must be borne in mind that as in nine cases out of ten the customer here is not likely to be a competent judge of the commodity, free competition requires control to secure efficiency and usefulness.

The subject involves conflicting considerations of some nicety, and much will always depend upon the good sense and discrimination of the controlling authority. We may hope that the question will be considered by the Senate in all its bearings, and a satisfactory solution will soon be arrived at.

The Regulations relating to the examinations in the several Faculties have undergone revision more or less during the past year.

The changes in the Arts Regulations relate to matters of detail and not of principle, and so I shall not detain you with any notice of them.

The scheme of Law Studies has been carefully revised by a Committee consisting of a learned Judge of the High Court who is the President of the Faculty of Law, and of the Advocate-General, the Senior Government Pleader, one of the leading Attorneys, and two experienced Professors of Law representing the affiliated Law Colleges. A scheme thus prepared may well be accepted as including all that it is necessary to equip the young lawyer with, to qualify him for the responsible duties of his profession; and the B.L. degree will, I hope, continue to enjoy and deserve the recognition it has hitherto had, as a test of fitness for entering the profession or the judicial service.

In the Regulations in Medicine, an important change has been introduced requiring unsuccessful candidates to go through a fresh course of instruction in the subjects in which they are found deficient, before they are admitted to examination again. The rule is intended to secure that standard of proficiency which is necessary to be attained by those who must be entrusted with life and health.

The Regulations in Engineering have been referred for revision to the Faculty of Engineering, along with a letter from the Director of Public Instruction and a Resolution of the Government of Bengal recommending certain changes. One of these recommendations is to

introduce an alternative course for Mining Engineers. The somewhat better prospects held out to graduates in Engineering in the Government Resolution just referred to, may, I hope, make our degrees in Engineering more attractive than they have hitherto been.

The privilege granted last year to the M.A.'s and holders of corresponding degrees in the other Faculties to elect two gentlemen from among themselves for appointment as Fellows, was again allowed by His Excellency the Chancellor to be exercised this year, and electors resident in the mofussil were invited to take part in the election by signing their voting papers in the presence of a Magistrate. How greatly the privilege is valued is shown by the fact that out of about 900 Masters and Doctors whose names are on our rolls, no less than 641 took part in the election, and voting papers came from the most distant parts of the Empire. The voting resulted in the election of two well-known gentlemen, Babu Prannath Pandit and Babu Upendranath Mitra, and I am glad to say that their election has met with the approval of His Excellency. To these and the other gentlemen who have been just appointed Fellows, I accord a most hearty welcome.

The result of the last election is a source of gratification to me, not only because it gives me a second time the pleasing occasion for congratulating my fellow-graduates on their success, but also, because it gives us just ground for entertaining the hope that

under the guidance of the enlightened States-man whose liberal mind devised the experiment, what was commenced as an experimental measure may at least become part of the recognised customary constitution of the University.

Whilst welcoming our new colleagues, I must not forget to pay the customary tribute of respect that is due to those whom we have lost during the past year. To some of them that tribute is due as a matter of something more than mere conventional formality.

Mr. Downing was a member of the Faculty of Engineering and materially helped the Faculty in its deliberations on all important questions. As the head of the Seebpore Engineering College, the only institution of its kind in Bengal, he had an active share in the training of our young men in a profession the importance of which is being realised more and more every day. At a time when the scheme of education in Engineering is about to undergo important alterations, the loss occasioned by his death must be greatly felt.

In Raja Rajendralala Mitra the University has lost one of its most distinguished members, and the learned world a scholar of rare attainments. His reputation was not confined to his own country, but his many and erudite works made his name well known wherever Oriental scholarship is prized and respected. In recognition of his profound learning the University conferred on him the Honorary Degree of Doctor in Law, and by honouring him has honoured itself. He

took a leading part in the proceedings of the University, he always maintained his point with impressive eloquence and indomitable courage, and his weighty words of wit and wisdom will long be remembered in this hall.

Pandit Iswar Chandra Vidyasagar was a Fellow of this University ever since its establishment in 1857. During its early days he took an active interest in its progress; and though latterly, having in effect retired from public life, he ceased to attend our meetings, he has done the University and the cause of education lasting service by establishing the first affiliated private college under native management, which has served as a model for many others that have since come into existence. He was a great friend of female education, and a staunch advocate of woman's rights; and for the solid work he has done as an educationist, as a social reformer, and as a philanthropist, his country will ever remain deeply indebted to him. If Rajendra Lala's was a massive intellect stimulated by an ardent desire for knowledge, Vidyasagar's was a generous heart and a resolute will impelled to action by an overflowing love for humanity. The lives of these two eminent men as representing two great types of character, are worthy of careful study by those who long for intellectual and moral greatness.

In Pandit Adjudhya Nath we have lost another distinguished colleague, a man 'of whom' as the Vice-Chancellor of the Allahabad University has justly remarked, 'any country and any race might be proud.'



His numerous professional and other engagements in the North-West left him little time, it is true, to take any active share in our work : but his warm sympathy for our educated young men in all their hopes and aspirations, and his earnest exertions and immense self-sacrifice to promote the good of his country, made him loved and respected by the educated classes all over India, and Bengal mourns his loss as deeply as his native province.

There is yet another and a very much heavier loss which we have to mourn,—a loss that grieves not this country alone but has plunged in deep sorrow the whole empire of Britain,—the loss not of a colleague but of a Prince who in the natural order of things would have been our future Ruler, and who had endeared himself so much to the people of this country by his recent visit. While this melancholy event is so fresh in our memory, we cannot take part in a public ceremony like this, without a respectful expression of our profound sorrow for the loss, and of our heartfelt loyal sympathy for our beloved Sovereign, to whose beneficent rule we owe the blessing of that liberal education which this University has been established to promote.

I shall now, as I proposed at the outset, touch upon one or two of the educational problems that pressingly demand solution.

It is said, not without some truth, that the University is turning out graduates and under-graduates in much larger numbers than can find suitable

employment, and that whilst the education that it encourages is so ill-remunerative, the cost of time and energy that preparation for its examinations demands is disproportionately high. The question therefore presses upon us, how to regulate our courses of study so as to ensure the greatest usefulness and occasion the least loss of time and energy to the student.

As regards the courses of study prescribed for examinations in the special Faculties of Law and Medicine, it is not easy to see what useful change the University can introduce. These courses have been settled by distinguished members of the respective professions with due regard to their usefulness for the careers for which they are intended to train our graduates; and considering the grave responsibilities to be undertaken, they cannot be said to be too exacting in their demand upon the time and attention of the student. If skilled labour in these professions does not find sufficient work or adequate remuneration, the law of supply and demand must be left to bring about the necessary economic equilibrium.

The case, however, is somewhat different with regard to our course of study in Engineering. Here it is, I think, possible for the University to introduce changes for the better. Though a well-qualified body of legal or medical practitioners can create no new work for themselves, unless it be by making people over-sensitive about their legal rights or health—a state of things not very desirable in itself—a body of Engineers or persons duly trained in those branches

of science and art which will enable them to develop the material resources of the country, can create work for themselves and wealth for others.

But even here the University unaided can do very little. It may prescribe courses of study and institute examinations in Mining Engineering or Agriculture or other similar subjects; but unless there are colleges established competent to give a thorough and efficient theoretical and practical training in those subjects, the prescribed courses of study can never be profitably pursued, and the examinations creditably passed.

But how are we to have such a college established? It must be a long time before private liberality, which is taxed in so many ways, can be expected to endow an institution of this sort. Though I am extremely reluctant to ask my countrymen to invoke the aid of Government where they can help it, in the present instance I must say we cannot do without such aid. We ought therefore to be deeply thankful to Sir Charles Elliott for the views expressed by him in the Resolution already alluded to, where he says: "He considers that the increase of the number of young men trained to engineering pursuits and qualified by their training to develop the resources of the province, is an object on which he is justified in incurring large outlay, since he is confident that all such outlay will be fully reproductive."

The policy indicated in this Resolution regarding the training of our young men in Engineering and Agriculture will, if fully carried out, as I confidently

hope it will be, mark a new era in the educational and the general progress of the country, and the dreams of gold of which we recently heard so much, will be realised though in a somewhat different shape.

In the courses of study prescribed for our Arts examinations I think it is not only desirable, but absolutely necessary, to introduce certain changes, and I am glad to say that the attention of the University has already been drawn in this direction.

Our Entrance examination every year attracts several thousands of candidates, of whom only a small number intend to pursue their studies in Arts any further, the rest being anxious to pass the examination to qualify themselves for some occupation for which an Entrance certificate is considered a necessary or a desirable recommendation. It would therefore be ignoring the case of this large body of candidates if the Entrance course is prescribed only with a view to train students for entering the University. It may no doubt be said that those who do not intend to enter the University need not come up for the Entrance examination. But the passing of this examination implies a certain well recognised educational and even social position, which has made the examination so attractive; and in the interests of education and progress, we ought to do our best to foster the generous ambition which even the intending cultivator or mechanic feels to be an undergraduate of the University. Considering, however, the great diversity of careers for which the Entrance examination will have to prepare the students, if it is

demanded from our examinees a too minute knowledge of minor details, or knowledge of a sort that is not likely to be necessary or useful any where except in the examination hall. As a very eminent and experienced examiner, Professor Huxley, has remarked, 'examination like fire, is a good servant, but a bad master.' It should serve as a test for diligent and thoughtful study, instead of making study serve its peculiar requirements.

One great reason why our University education fails to awaken much original thinking, is because it is imparted through the medium of a difficult foreign language, the genius of which is so widely different from that of our own. The acquisition of such a language must to a great extent be the work of imitation; and the habit of imitation gradually becomes so deep-rooted as to influence our intellectual operations generally. Again, the costly foreign drapery in which our students have to clothe their thoughts, taxes their limited mental resources to an extent which does not leave enough for the proper feeding and fostering of thought. The only way out of the difficulty is for the student to economise his means and to forego all desire for finery in language, and concentrate his efforts to the cultivation of the thinking faculty, and he may rest assured that noble thoughts never fail to command attention, though clad in plain and homely garb.

Perhaps the most potent of all the reasons why our education often fails to improve and invigorate the mind, and why the promises of youth are in many cases so

little fulfilled in later years, is our deplorable neglect of physical education. If we had left our young men alone, our responsibility for this neglect might not have been equally great. But as it is, we impose upon them heavy intellectual work, and by means of our degrees and other marks of distinction supply a powerful stimulus for such work ; and yet we take no care to strengthen the body to enable it to bear the strain. The result is that so long as the stimulus acts, our young men work hard and thereby exhaust their un replenished powers ; and when the stimulus is gone, their capacity for work is permanently impaired. Any attempt to improve the mind without invigorating the vital energy would be like an attempt to increase the efficiency of machinery by mere internal adjustment without supplying adequate motive power.

The University can do very little to remedy the evil, but those who are intrusted with the management of schools and colleges should never forget their responsibility in this matter. They should strongly impress upon their students the indispensable necessity of attending to health, and they should encourage healthful and harmless physical exercise, and supply facilities for it, without, however, introducing any element of compulsion or restraint. One very hopeful sign of progress in this direction is to be found in the fact that the Lieutenant-Governor of the Province is taking a kindly personal interest in the physical well-being of our students ; and I take this opportunity of sincerely thanking His Honour for the encouragement they have been receiving from

students are so completely ground down by the weight of the burden imposed on them, that they find no opportunity of exercising their own powers, and they feel little pleasure in their study.

I would earnestly call the attention of our Boards of Studies to the subject, and I have no doubt that they will do their best to remove the evils complained of. Not that I would allow our standards to be lowered in the slightest degree, but I think that the standard of an examination is really raised not so much by requiring a more extensive but superficial reading as by insisting on a deeper culture and a more thorough appreciation of what is read. Knowledge forced into the mind under high pressure only inflates the mind with conceit, without producing any healthy expansion of ideas ; it strains and enervates instead of exercising and invigorating the mental powers.

But if the great extent of the courses of study prevents instruction from being impressive, and stands in the way of our education producing any lasting effect, the inconvenient and unmanageably large size of the classes in most of our schools and colleges, I fear, leads no less to the same result. It prevents teachers from looking to the individual wants of pupils and from exercising that personal influence upon them which is essential to efficient teaching. Speaking in the presence of so many able and experienced teachers and professors, I need hardly add that the teacher should not only impart to those seated at his feet the knowledge he possesses, but should also inspire them with the

enthusiasm that animates him, should stimulate them with the thirst for knowledge which he feels, that the instruction given might be imbibed with eagerness and delight. He should, to use the expressive language of our ancient traditions, bless them with his own intellectual blessedness.

Another cause which operates prejudicially in a similar way, is the time-serving spirit in which our young men often pursue their study. A pernicious habit, which I am sorry to hear is gaining strength, prevails with the great bulk of our students of reading, not with a view to gain knowledge and improve the mind, but merely with a view to pass examinations. It is high time now that our teachers and professors should exert all their influence resolutely to put down this evil, and should use every opportunity forcibly to point out to their pupils the lamentable folly of wasting their time and energy in learning the petty art of achieving unmerited success at the temporary trials in the examination hall when they should be improving and strengthening their minds to qualify them for the continued trial in life.

Whilst imputing to our students the blame that justly attaches to them, I must not disclaim our own share of it. Our examinations have, no doubt from a desire to make them thorough and searching, occasionally been such as to require special preparation as distinguished from such general study of the prescribed subject as a student desirous of gaining knowledge and improving his mind would naturally go through. We have sometimes



to be organised for such a comprehensive object, the prescribed course of study must consist of a large number of alternative subjects, each being suited for a particular career, but everyone of them ensuring a certain amount of mental training. If such a scheme is judiciously devised, it will qualify our under-graduates not only for literary and scientific careers, but also for industrial and commercial pursuits—a thing that is very much needed, to remove the block caused by overcrowding in their avenues to employment.

The movement recently set on foot to reconcile sea voyages with Hindu orthodoxy may, if it succeeds, stimulate commercial activity and enterprise, and thereby open out fresh fields of employment for our educated young men.

I have hitherto been dealing with the question of the usefulness of our University education solely with reference to economic considerations, which no doubt claim precedence over all others. But though to enable us to supply ourselves with the necessaries of life must be the first object of education, to earn wealth is certainly not its sole nor its chief end. A mind well trained and equipped has always been regarded by its possessor as more valuable than any material wealth. Kepler amidst all his difficulties used to say that he would rather be the author of the works he had written, than possess the Duchy of Saxony. But why go to Germany for such examples? In this classic land of ours in its good olden days, honourable and contented poverty was the common lot of the learned

classes. And it was when our learned classes cared little for material wealth that they were able to lay by those invaluable intellectual treasures which are still the pride of their nation. The mind is the noblest part of our being, and education which improves and enriches the mind so as to make it happy within itself, can never be said to be useless, even if it does not enable one to earn the means of physical comfort and enjoyment.

It should therefore be our aim to encourage such education as not only brings on material prosperity, but also improves and enriches the mind :—education which is not only a means to an ulterior end, but is an end in itself ; so that even if our graduates and undergraduates are unable to make their education a means of earning wealth, they may not have any just ground of complaint that preparation for our examinations has been useless labour. And we should carefully ascertain and remove, so far as we can, every cause that stands in the way of our securing this great object.

Now one of the causes which interferes with our University education having a wholesome disciplinary effect on the mind, is, according to certain competent authorities, the great extent of our courses of study. Teachers and professors in order to get through the work have, we are told, to skim over the surface, and they cannot find time to impress on their pupils those deeper lessons that underlie all literature and science ; while, on the other hand, the majority of

him. And may I here appeal to Government and private liberality to acquire for us some suitable play-ground near the Senate House where our under-graduates may resort, so that side by side with the seat of those trials that so severely tax the mind, there may be a place for refreshing recreation to strengthen the body and the University may be associated not only with distressing thoughts of impending examinations, but also with joyous recollections of youthful pastime and innocent pleasure?

There is one other educational topic upon which I have a word to say. A good deal of adverse criticism, sometimes proceeding from high authorities, is levelled against the fluctuating percentage of failures at our examinations, which no doubt ranges between widely divergent limits. The fact commented upon certainly requires examination, and I must thank our critics for drawing attention pointedly to it. If it is due to any variation in our standard, the result is clearly unfair to the examinees. But it may be due to other causes besides, as a little consideration will shew. Ordinarily no doubt, one year is just as good as another, and the percentage of good candidates would not vary greatly from year to year. But owing to some change in the teaching staff of a large college or owing to an epidemic such as influenza (causes which are not altogether imaginary, but have sometimes been in actual operation) the percentage of ill-prepared candidates in any year may greatly exceed the average. Besides, there are, as every one who has experience in the line knows, good and bad years in respect of the

proportion of good and bad students in a class, just as there are good and bad years in respect of many natural phenomena, though we are not always able to ascertain the cause. So then the University may not always and alone be responsible for the fluctuations noticed. So far as it is, it should do its best to prevent any recurrence of the evil. One of the remedies suggested, the appointment of a permanent Board of Examiners, though theoretically perfect, involves many practical difficulties. The subject will, however, I hope, receive careful consideration soon.

Whilst on this subject of criticism on our work, I would beg leave to say to our critics in all sincerity and earnestness, that such of them as are in a position directly to assist the University in its deliberations, will do immensely greater service to it if they will favour it with their counsels first, and then, if need be, with their criticisms next.

I must now offer my young friends who have just obtained their degrees my most hearty congratulations. The success of the lady-graduates, one of whom I have had the pleasure of admitting to her degree, is to my mind matter for special congratulation. In saying this I am far from insinuating that their success was unexpected or exceptional; on the contrary, considering the highly susceptible nature of the gentler sex which enables them to imbibe knowledge soon and retain it long, such success is but natural, and the poet truly says :

“द्विदो हि नान् श्रवेता निमर्गानेव पठिताः ।

पुरुषाणां पठिताः शस्त्रेभ्योऽपदिष्टे ॥”

‘Men seeking knowledge long must strive,  
And over many volumes pore ;  
But favoured women all their lore  
With ease from Nature’s grace derive.’

What I mean to say is that their success is a more sure index of the progress of education than the success of young men can be. Young men may and very often do seek for knowledge in order to succeed in life ; but when women, who are far less likely to be swayed by such motives, seek for it, the love of knowledge for its own sake must be influencing those whose influence upon society though gentle is irresistible.

I would also specially congratulate the three distinguished graduates in Arts (1) who have won our most valuable prize—the Premchand Roychand Studentship, and the young Doctor (2) who, after a brilliant college career, has so well earned the highest degree in Medicine. I would, at the same time, remind the former that their valuable prizes though given as rewards for past labour are really intended as incentives to future exertion, and I would exhort the latter to emulate the example of the eminent members of his noble profession at home and abroad.

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(1) Messrs E. M. Wheeler, Janaki Nath Bhattachariya and Harendra Nath Datta.

(2) Lt. Col. Suresh Prasad Sarbadhikari.

Many of you, my young friends, may be thinking now that you have passed through the first stage of life, the stage of preparation, and are about to enter the second, the stage of action. The first stage with its incessant toil and rigid discipline may have seemed to you a disagreeable one, while youthful fancy may be painting the second in glowing colours, as the stage of unrestrained activity and unimpeded fruition. I should have been most unwilling to dispel this pleasing illusion, had I not been firmly convinced that it is the source of little joy and much sorrow. The illusion must soon disappear and leave painful disappointment behind. Better far that we should at once know the realities of our situation, be they agreeable or disagreeable, to be prepared beforehand to meet what awaits us.

Now one of the most distressing realities of the world you are going to enter, is the immense disproportion between the many that toil and the few that succeed. If at any of the examinations held in this hall, there is heavy failure, the result attracts public attention, and evokes criticism, and steps are taken to prevent its recurrence in future. But who can criticise to any purpose the conduct of the world's examinations? We must take the world as it is. But if you cannot make the world conform to your views, you must not, on the other hand, servilely suit yourselves to the world to achieve success. Depend upon it that there is often more honour in deserving success, than in attaining it. Have firm faith in the consoling truth that in the inscrutable dispensations of Providence, out of evil

cometh good, and that adversity is not an unmingled evil. I do not ask you to imitate the example of the pious lady in the *Puranas* who preferred adversity to prosperity because it enabled her better to remember her Maker, for prosperity is not necessarily an evil, and should therefore be greeted when she comes. But I do ask you to submit, if it ever be your lot to do so, to adversity's stern and chastening rule with calmness and fortitude. If she bears a frowning look, remember that

"Scared at her frown terrific fly  
Self-pleasing folly's idle brood,  
Wild laughter, noise, and thoughtless joy,  
And leave us leisure to be good."

Another perplexing reality of our situation is the strange inconsistency between profession and practice. Very few men outwardly profess any principles of doubtful propriety, but fewer still perhaps are they who can inwardly say unto themselves they have never swerved from their professed principles. As students you have spent much time in learning principles; be it then your first aim upon entering life rigidly to adhere to those principles in spite of the contaminating influence of example. If you wish to succeed in life, that is, if you wish to control the material forces of Nature and the still more subtle forces that move society, so as to make them sub-serve your purpose, you must possess a powerful and a resolute will,—a will at least as powerful and resolute as can enable you to bring your own actions into conformity with the principles you profess.

If you are able to surmount these difficulties, if you can reconcile your practice with your principles, and if furthermore, you can reconcile yourself with your lot, you shall have earned that peace within, that true source of happiness, which even the most successful men often fail to attain. And your success, though measured by the amount of work done it may not be great, will surely not be small if measured by the moral strength acquired, strength which will not only sustain you in the race of life, but will stand you in good stead even in that awful stage of it that leads to eternity.

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## Moral Aspects of the Legal Profession.

In rising to address you on the moral aspects of the legal profession I ought to state to you at the outset the aim and scope of what I am going to say. It is not

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This lecture was delivered at the Town Hall in November 1890. The following comments in the newspapers show how it was received by the public:—

The lecture on the moral Aspects of the Study of Law, by Mr. Justice Gooroodass Banerjee, the concluding portion of which will be found in another column, contains much that may be profitably studied by others than lawyers; for the high standard of conduct he lays down, is based on principles which are applicable to all walks of life. While the view the lecturer takes of the functions and obligations of his profession is a lofty one, the advice he gives young lawyers is thoroughly practical. If among the knotty ethical questions that are apt to arise in their relations to the public there are some of which he offers them no general solution, there are none which they may not easily solve for themselves on occasion, if they only follow the cardinal rule he commends to them, of never violating the dictates of conscience.

*Statesman, 22-1-91.*

Our readers will remember the address given at the Town Hall the other day by the Hon'ble Mr. Justice Gooroo Dass Banerjee,—D. L., on the *Moral Aspects of the Legal Profession*. We see that the lecture has been re-produced in the March number of the *National Magazine*. We are glad of this, as the views expressed deserved a more permanent record than the columns of a daily newspaper. They are specially valuable as being the expressed sentiments of a Native gentleman whose legal ability, although of a high order, is fully equalled by his transparent simplicity of character and undoubted sincerity. In a word, one feels that when Mr. Justice Banerjee speaks he utters his genuine convictions. It does not, however, follow that we can give unqualified assent to all that the Hon'ble Judge has expressed, though probably the most if not all, of the legal profession would concur with him. Indeed, the general tenor of the address is so fair and reasonable, and its positions generally so unassailable, that but for what we purpose noticing as anomalous, we should scarcely find fault with any thing which has been laid down. The lecturer's advice is good and sound, and the moral standard set before young aspirants in the legal profession very high.

*Indian Daily News, 11-5-91.*

my object to attempt to edify you with any theoretical discussion on the ethics of the Bar. Fortunately for man, the leading truths of morality in this department of human affairs as in others are simple, easily understood, and universally recognised: and such a discussion is not likely to prove a profitable occupation of time. Nor, though unfortunately for man the difficulty lies in acting according to these truths, do I intend to expatiate on what are said to be the common failings of members of the legal profession in order to exhort them to mend their ways. An immaculate being might preach morality in that style, but it would be a wholly unequal task for an imperfect mortal like myself to attempt to do so. In thinking of the failings of others the sense of mine own imperfections presses so heavily upon me that I can only say

"Trembling, behind my eyes I cast;  
My sins, how great their sum,  
Lord give me pardon for the past,  
And strength for days to come."

Nor again must you expect to be entertained with that eloquence which fills the ear and enraptures the heart whatever the subject of the discourse may be. That gift I do not pretend to possess. I shall only ask your serious attention for one brief hour to matters that concern the future of the flower of my countrymen.

My object in appearing before you this afternoon may be shortly stated thus. I find a large number of my educated countrymen, animated by various aims and

aspirations, betaking themselves to certain paths of life which it has been my lot also to walk in. These like other paths in this our field of trial, are not strewn with flowers, but are beset with thorns and covered with many pitfalls; and it is due to those who come after me that I should apprise them of the moral difficulties in their way, and give them such advice as I am capable of, to enable them to avoid or surmount these difficulties. I must also tell them—for the unkind truth must be told to prevent disappointment, and the sooner it is told the better—that success in the legal profession is by no means so easily attainable as the sanguineness of youth would wish, that thorough and severe training and untiring patience are necessary for such success, and that the burdens imposed on them if duty is a burden, far outweigh the benefits attainable if measured only by the fees and distinction earned. But at the same time I may give them this cheering assurance that if they view their situation from a higher standpoint, and take a broader view of it, if they view the true moral aspects of their profession, they will see that it is a truly noble profession worthy of the aspirations of the most elevated intellect and moral nature, and capable of giving rich rewards to all the deserving, however numerous they may be.

To the experienced members of my profession who have favoured me by their presence here, I have but one request to make. I would ask them to correct me if I am wrong, if I imagine difficulties where none are to be found, or overlook others which really exist.

With these few prefatory remarks, I proceed to my subject, which I shall consider under three heads, treating *first* of the lawyer in relation to his study, *secondly* of the lawyer in relation to his client, and *thirdly* of the lawyer in relation to the Bench and to the public.

If you want to do your duty as a lawyer well and properly, you must begin by doing your duty as a student well and thoroughly. And here it is necessary that you should have a correct idea of the nature of the functions of a lawyer, to be able to realise the full importance of the careful and patient study that I insist upon. Now touching the nature of the lawyer's work there has been some difference of opinion. Some well-meaning but I fear ill-informed persons have said that the lawyer's business is only to quibble about words and to mystify and complicate the simple principles of justice by the application of cumbrous and artificial rules ; and a poet has feelingly exclaimed,

‘The toils of law what dark insidious men  
Have cumbrous added to perplex the truth  
And lengthen simple justice into trade.’

At this time of day when English law literature is adorned with the writings of eminent jurists like Bentham and Austin and Maine, one may well think it unnecessary to refute or even notice such an objection. But unfortunately there are still some persons who think that law is not a science demanding serious study, but is a mere money making art which there would be time enough to study carefully when one

commences practising it. For them ( I hope their number is small ) I think it necessary to notice the objection which admits of a simple and complete refutation.

In construing statutes and other documents, a lawyer no doubt has to enter into verbal discussions ; but to ascertain the true meaning and intention of the legislature or of a testator notwithstanding the imperfections of language, is not less interesting than the problem of deciphering inscriptions of antiquarian value, while it is certainly of much greater practical importance to mankind. And as for the charge of complicating things that are simple, as well may you accuse the mathematician of perversely creating the stiff and repulsive science of mathematics upon a few simple axioms. The truth is that law like other sciences is based upon a few fundamental principles, and these in their application lead to such complex propositions that they can be dealt with only by careful study. And the student of law who from the simplicity of the fundamental principles imagines that he will be able to deal with any case without much study, falls into as great an error as the student of mathematics would if he were to suppose that as the fundamental axioms of geometry are simple, he would be able to understand the properties of the higher plane curves and of the wave surface without any preparatory study.

Nor must you flatter yourselves with the idea that when these difficulties arise, if ever, in any particular case, there will be time enough for study. The Great Disposer of all things and of all time has so disposed

of your time and my time and the time of each one of us, and assigned work for every moment of our time in such a complete and continuous series, that it is impossible to interpolate any term in the series; and if you therefore neglect the work assigned to any interval of time, it will completely disturb the whole series, and you will never be able to make up for lost time. Our sage law giver *Yajñuralka* has well said.

‘धर्मार्थ कामान् स्रे काले वथा शक्ति न हापयेत् ।’

“Neglect not religious duty, business or pleasure in its proper season.”

And it is equally well said in another great book of wisdom ‘To every thing there is a season and a time to every purpose under the heaven.’

There are other considerations which point with equal force to the necessity of systematic study on the part of students of law. The business of the lawyer embraces the whole range of human affairs in their endless variety and manifold complications. If you have a case of enhancement of rent on the ground of increased productive power of the soil or of increase in the value of the produce, something of agriculture and economics will have to be considered in dealing with the case properly. If it is a case of infringement of patent right, some knowledge of manufactures and mechanism will be required for the same purpose. In dealing with cases relating to transactions of banking or mercantile bodies some knowledge of the ways of trade and commerce is necessary. Cases of boundary

disputes and claims to alluvial formations, which are very common in the Delta of the Ganges, can hardly be well conducted without some knowledge of surveying on the part of the practitioners engaged. In dealing with the evidence of experts, some knowledge of Chemistry and Anatomy in cases of murder, Literature and the Fine Arts in cases of infringement of copyright, and of the religious tenets of different sections of the people in certain cases of defamation, will be essential. The demand upon your time which such varied study must involve, can only be met by your beginning early to economise time by doing everything in its proper time, and putting off nothing for the future.

There is yet another and a higher standpoint from which I would ask you to view your position as law-students, and you will realise its importance more fully. Many of you who form modest estimates of your worth, no doubt intend to enter the legal profession simply to earn your livelihood; and a smaller number of you with higher aspirations aim also at earning distinction. I would ask all of you, whatever your ability may be, to have a higher aim before you which is to serve your fellow men whilst serving yourselves. Law is the ultimate arbiter of all contests between man and man in civilised society. They who come to you, come with a sense of real or supposed wrong, and ask your advice to have their wrong righted; and it is for you to see that the best advice is given to vindicate what is right. Your business places you in charge of the life, property and reputation of your clients. Such are.

the noble functions of the legal profession, and such is the position of grave trust and responsibility in which every practising lawyer places himself; and it is your paramount duty to see that you do every thing to qualify yourselves for such a position. From the day you make up your mind to enter the legal profession, you dedicate your time to the service of humanity, and you have no right to waste any time which well spent may better qualify you for such service. The day of such resolution ought to be a solemn day in your life, as solemn as used to be the day of initiation of a Brahmin in the Vedas, when that ceremony was intelligently performed. Having to deal only with the moral aspects of the profession, it is not for me now to advise you as to what you should study and in what order. I shall call your attention only to two matters which have a moral bearing upon your study.

The first is that you should not only study law but should also carefully study the lives of those great lawyers who have shed lustre on their profession. Their example should ever be before your eyes to encourage and enlighten you. Every student of law should read Campbell's *Lives of the Chancellors* and his *Lives of the Chief Justices of England*, and books like Ballantine's *Reminiscences* and Robinson's *Reminiscences*. They will give you some knowledge of the lofty traditions of Westminster Hall. Nor must you omit to study the lives and conduct of the eminent men who belonged to your branch of the profession. The learning, eloquence and integrity of Dwarka Nath Mitter, and the sound



sense, zealous advocacy and spotless character of Mahesh Chandra Chowdhuri must produce in every generous heart a yearning after what is good and great in a lawyer.

The second matter to which I would draw your attention is that you should study law not from a narrow technical point of view, but in a broad liberal spirit, and should always try to bring it into harmony with, and make it subservient to, the ends of justice. In construing a statute or any other law always credit its author with a sense of justice, and try to put such a construction as makes it consonant to reason. If you find this possible you may be almost certain that your construction is correct. If you can not construe it in that way, hesitate to accept your construction, for you may well suspect that there is some error somewhere. It is by seeking to construe the law in this liberal way that some of the best decisions on Hindu law have been arrived at.

I have followed you in your study somewhat longer than I intended. I shall now take leave of you as students and welcome you as lawyers who have been admitted to practice. And here the question that troubles one is how are you to get into practice without compromising yourself in any way. The traditions of the profession require that you shall not seek for business in any way, not even by lowering your own fees, though one might have thought that that was a matter that concerned you alone. You are to wait till business seeks you out, if you deserve that. Now so long as

the number of practitioners in any court was not very large, this was possible. But in the present state of things when the profession is so largely overcrowded, this is impossible. Even if one had rare abilities like those of Erskine to establish his reputation by conducting a single case, how is he to get that one case? Some honest modes of seeking business must now be permitted; and one of the least objectionable modes of seeking business is to seek it in the hands of distinguished leaders of the profession. This will not wound the pride of the most sensitive nature, and it is the mode least likely to be attended with any abuse of patronage. Again it is a most pleasing duty cast upon the leaders of the profession by their very position, to discriminate and patronise merit in the juniors, and it is only by their exercising this agreeable privilege that the continuity of efficiency in the profession can be well and effectually secured against the intrusion of mediocrity backed by extraneous advantages. An elaborate scheme has sometimes been suggested for securing the same object and putting down unhealthy competition. It is said that practitioners ought to form themselves into groups each composed of a number of leading men associated with an equal or a larger number of juniors, that they should be retained by the groups thus formed, and that work should be distributed and fees divided among the members of each group according to their fitness. There are no doubt arguments in favour of such a scheme; but the real objection against it is that it would check that freedom of action which is essential to progress in a learned profession.

There are other honest and legitimate modes in which a young practitioner may seek business. He can write useful law books or edit important Acts with well arranged notes; but he must be careful to aim at usefulness and not mere pedantry or show. He can attract notice by making useful suggestions to others arguing cases, but he must be extremely careful to do so modestly and not with officious obtrusiveness. He can take up the defence of undefended prisoners, but he must know the serious responsibility of the position, and he must be extremely careful to prepare himself well so that his client may not be worse off with his help than he would have been without it.

I must here guard you against an error which you may fall into. A beginner in the profession is often with the object of being tested or perhaps simply troubled, put legal questions by men who have not the remotest idea of retaining him in their cases. These questions are some times difficult to answer, and the most experienced lawyers will often have to think and refer to their books before giving an answer. Do not give any haphazard answer, yielding to a feeling of vanity that you may be considered incompetent if you can not answer questions at once. You are not walking books of reference. According to one of the best definitions given of a lawyer, he is a man who knows, not what the law is but where the law is to be found.

The question whether a young practitioner may with perfect moral and professional propriety accept cases on

low fees, is one that deserves attention in these days of hard competition.

Now there can be nothing wrong in a man's assigning his own value to his service, and if that value is lower than what is fixed by custom or convention, there is a gain to society, as legal aid becomes obtainable at a cheaper rate than heretofore. It is said that the lowering of fee would lower the prestige of the profession, would make the practitioner unable to do his duty thoroughly, and would foster litigation by lowering its cost. The first objection seems to be of no force. Money no doubt is the standard for the comparison of value generally; but the intellectual and moral worth of a man or of a body of men is a thing far too high, far too refined, to be measured by such a low and coarse standard. The dignity and prestige of the legal profession ought to be measured not by what it can take from society in the shape of fees but by what it can give to society in the shape of whole-some aid and advice in the settlement of contested claims.

The second objection is good only in the case of those who have already got fair business, and who by lowering their fee might get more business than they will be able to manage. But this can not be true of juniors struggling to get business. And as for the third objection, the fostering of unhealthy litigation depends not upon the cheapness of legal advice but upon its unwholesomeness.

But it should be distinctly borne in mind that the lowering of fee is allowable only if it tends to the benefit of the client exclusively, and does not go to benefit any intermediate person.

It is contrary alike to morality and to our statute law that motives of personal gain should influence an agent in his choice in the appointment of a legal adviser to his principal.

Whilst there are many excellent rules of propriety founded on reason, there are others again which are purely conventional and which only serve to embarrass people and impede business. One of this class is the rule which prohibits the taking of instruction except through certain classes of persons. Unfortunately the rule has now been incorporated in the Legal Practitioner's Act, and so long as it is not repealed every one is bound scrupulously to observe it. But one would wish very much that a rule like this, which serves so little purpose, and is so wholly unsuited to the circumstances of the country had not found a place in the Statute Book.

The difficulties that exist in the way of junior practitioners getting business has led many persons to think that it is necessary to impose arbitrary restrictions upon admission to the profession such as by raising the admission fees and the like. I must say I am entirely opposed to such views. You may in this way keep back many men from the profession, but they may be some of your best men. Poverty is not necessarily a disqualification in a junior practitioner.

On the contrary from the poorer classes have come some of the ornaments of the profession. You all know what Erskine said after his maiden speech which established his reputation, when asked how it was that he ventured to disregard the interruption of a Judge like Lord Mansfield. He said he thought his children were plucking his robe and that he heard them saying 'Now father is the time to get us bread.' The only legitimate method of reducing competition and preventing unnecessary disappointment is to raise the standard of intellectual and moral qualification for admission.

The way being crowded, the difficulties of entrance have detained us long at the threshold. I shall now suppose those difficulties overcome, and my young friends fairly getting on in their business, and I shall interrupt them with the question how they should deal with their clients. The readiest answer will I suppose be that you will first of all make the best arrangements for your fees. There is nothing wrong in this, nothing wrong in money-making being one of the objects of the legal profession. Serve yourselves by the practice of your profession as much as you honestly can, but remember that humanity also requires your services. You may ask how it is possible for the legal profession to serve humanity when it can thrive only on the bickerings and contentions of men. You may say as I used at one time to say to myself, medicine is the only profession in which the practitioner can serve humanity while serving himself. A little reflection will shew you, however, that this is not so. If men suffering

from the agonies of disease come to the medical practitioner, men suffering from the no less real and oftentimes more keenly felt agonies proceeding from a sense of actual or supposed wrong come to the lawyer for relief. It is true that while the medical man can always endeavour to give what his patients want, namely health, the lawyer can endeavour to obtain for his client the relief he wants only where he is in the right; but though the latter cannot always obtain for his client the particular relief he asks for, he can give his client the next best thing, that is advice to desist from a hopeless and an unjust strife; and such advice proceeding from one's lawyer is always more effective than if it proceeded from his moral adviser or his priest. If the latter can only say he ought not to get what he wants, the former is able to say that he cannot get it. If the medical man ministers to a body diseased, yours is the noble profession of ministering to a mind diseased.

Here an important question may be raised, whether it is any part of the lawyer's duty to advise his client upon points of morality, or whether his duty is strictly limited to giving him legal advice, and whether he is not bound, if the client insists upon it, to take up his case even though it may not in his own judgment be a righteous one. The question does not admit of a simple categorical answer, as various considerations may arise in different classes of cases. But it may be generally affirmed that on the one hand a legal practitioner is not a mere law-advising machine

without any moral sense and is not bound to work mechanically to serve the purpose of every one who can pay for the work; and on the other hand he is not to be troubled with a sort of moral squeamishness which suspects wrong and dishonesty where none may exist, and which makes the pleader take upon himself the functions of the judge and condemn a party before trial.

Considering the importance of the question, and the diversity of opinion that has prevailed, I may crave your indulgence, to examine it a little more narrowly. Now a case may be bad in law or upon the facts; and if the latter, its unrighteousness may be matter of certain knowledge or probable inference to the lawyer.

When a case is bad in law, that is, so clearly and completely bad that there is nothing to be said in its favour, a practitioner is bound not only to tell his client that it is so, but absolutely to decline to take it up, as his taking it up even after due intimation of its hopeless character may lead the client to entertain a false hope of success. When however a case though bad in law is yet of a doubtful nature, the practitioner after due intimation to his client, may, if he insists upon it, take up the case, as by refusing to do so he would be encroaching upon the province of the judge and condemning his client before trial, and his refusal will be open to the objection so forcibly pointed out by Erskine in his celebrated speech in the defence of Thomas Paine. Again if a case is bad on the facts



to the practitioner's own knowledge, he would be clearly wrong in taking it up. But if its unrighteousness is only matter of inference to him, he should solemnly, but in a kindly spirit exhort his client to desist if the case is really as he thinks it to be; but if the client denies its unrighteous character and insists upon his accepting it, he may do so.

And here I would earnestly beg of you to remember a word of salutary caution. Let not the vigour and freshness of your youthful intellect and your unmoderated zeal for your client encouraged by accounts of occasional success of eminent counsel in winning cases though on the wrong side, from the fallibility of human judgment, lead you to entertain the hope that your forensic ability is enough to enable you to win a case irrespective of its real merits. The most acute ingenuity will be baffled in its attempt to reconcile the inconsistencies of falsehood. The blandishments of rhetoric will be unable to hide the deformity of untruth and the ugliness of iniquity. On the other hand truth requires but slender aid to set off her charms. By all means have full legitimate confidence in your own powers, but have greater confidence in the power and strength of truth and in the ways of Providence; and remember that 'There's a divinity that shapes our ends, rough hew them how we will.'

Amidst all the bustle and distraction of professional life, amidst all the pride or perversity that success or disappointment may engender, never forget this great truth, but feel its force with all the keenness of feeling

that you are capable of, and try to make your clients share the same feeling.

There may be instances of cases being taken up under the belief that they are just, which afterwards from the confession of the client may be found to be the reverse, and what is counsel to do then? Such an instance actually occurred in the trial of Courvoisier for murder. His counsel Mr. Phillips took up the case under the belief that he was innocent, but after a certain most damning piece of evidence against the prisoner had been adduced, he had an interview with his counsel and confessed his guilt but asked to be defended to the last. The case having been adjourned, the counsel in his perplexity sought Baron Parke, asked his advice and was told by that eminent Judge that it was his duty to defend his client according to law. The confession being made during the continuance of the sacred relation of client and counsel was according to the wise policy of the English law absolutely sealed with confidence, and could not be disclosed to the prejudice of the client. Nor would it have been right to permit the counsel to abandon the cause after the disclosure, as that might have left the prisoner in a helpless situation. It may no doubt be said that a man being really guilty does not deserve to be defended, and he should suffer the punishment of the law. But here it should be borne in mind, that it is the law of the land and not the views of any lawyer as to what is just and proper that defines our rights and liabilities and prescribes the punishment for crimes,

and it is but just that the procedure prescribed by the law for the trial of crimes should be strictly followed. After a man is found guilty of a certain offence the punishment prescribed by the law must be inflicted however grossly unjust and harsh it may seem to your judgment. May not the criminal then say, if your judgment has no influence in protecting me against the harshness and severity of the law, why should it expose me to that harshness and severity without giving me the benefit to those protections that the same harsh and severe law has provided ?

There is another class of bad cases which also should not be encouraged. These are cases which taken by themselves are not bad in law or on the facts, but which in their consequences are evidently fraught with mischief. Such are those vexatious cases which the rich and the powerful often bring to harass the poor and the weak. Such are also cases which people taking advantage of some defect in the law or some erroneous decision may bring to make an unconscionable gain.

I shall give you an instance that occurred to my knowledge. A practitioner in a District Court was requested by a zemindar who understood a little of law to draw up a plaint in a suit for recovery of a large tract of alluvial land formed on the site of an estate after diluvion and in close contact with the estate of the intending plaintiff. The Privy Council decision in the case *Lopez v. Mudun M. Thakur* had not then been passed, and according to the rulings of the High

Court as they then stood, the right to alluvial land by accretion was held to prevail over the right to reformation on old site. The zemindar was anxious to bring his suit, but the young practitioner's conscience was shocked at the idea that what was clearly formed upon the site of one man's estate should become the property of another. He could not persuade himself that the law was meant to sanction such capricious transfer of property, and so he advised his client to wait until the period of limitation was about to expire, and then think over the matter again if in the meantime the law was not interpreted differently. A short time after this, the decision in Lopez's case was out, and the client was extremely thankful to his legal adviser for having saved him the trouble, expense and disappointment of a heavy but fruitless litigation. The young lawyer may have lost a handsome fee for not advising the institution of the suit, but he was I think compensated if not by having gained to some extent the confidence of his client, certainly by the inward satisfaction which he must have felt.

There is one other question connected with the relation between client and counsel which deserves here a passing notice. It is the question whether a pleader or counsel can change sides in the course of a case or of a connected litigation. It is generally understood that as a lawyer acts under instructions received from his client, and is not required to import his own knowledge of facts into a case, there can be nothing wrong in his changing sides subject to certain qualifications.

Difficulties may however arise in many cases. A lawyer while engaged by a party A may become aware, through confidential communication, of certain defects in his case which if questioned he cannot possibly deny. If now the lawyer is permitted to change sides after the case has been remanded by the Appellate Court, and to be engaged by the other party B who has no knowledge of the defect in A's case, and is asked by B to advise him as to the expediency of citing A as a witness, it is difficult to see how he can properly advise B without being influenced by his knowledge derived from the confidential communication. The safer course will always be not to change sides.

I may here repeat to you the advice which a certain lawyer gave to a junior practitioner upon a similar question. The young lawyer having had the good fortune of winning a case for a certificate to collect debts under Act XXVII of 1860, the unsuccessful party who was advised to file a regular suit sought to retain his services. On his objecting to change sides, the mukhtear sent to retain him laughed at his squeamishness and requested him to consult his seniors. One of these gentlemen on being consulted readily admitted that there was nothing against etiquette or professional propriety in changing sides in such a case, but added he, "Since you are feeling scruples about it, the best solution of the difficulty is to set off the happiness resulting from the receipt of the fee offered against the mental uneasiness arising from a sense of having done an act of doubtful propriety. Strike the

balance and see which way it is, and choose your course accordingly."

A more clear and wholesome advice could not have been given. It at once determined the young man's course of action. All men, whether young or old and whether lawyers or not, would do well to follow this advice. I only wish we always tried to apply the formula and set off against the advantages of a doubtful course of action the mental uneasiness arising for taking such a course, and our way will always be clear.

I come now to the third head of my subject—the moral aspects of the relation between the Bench and the Bar. The chief function of the legal profession being to represent litigants in courts of justice, a function which if properly discharged would certainly help judges as much as suitors, the question arises what are the legitimate limits of advocacy? Is an advocate justified in advancing arguments which he knows to be fallacious, or in insisting upon the truthfulness of evidence which he knows or believes to be false? Or is he bound to leave aside all arguments of doubtful force and all evidence of doubtful character and to rely only on argument and evidence believed to be sound and true. According to Paley the former course would seem to be justified though upon a somewhat singular ground. 'There are falsehoods' says he, 'which are not lies—that is not criminal' where no one is deceived as in an advocate asserting the justice or his belief in the justice of his client's cause. In

such instances no one's confidence is destroyed because none was reposed, no promise to speak the truth is violated because none was given or understood to be given.' This apparent justification would be the strongest confirmation of advocacy if it really is what Paley takes it to be: and no man of generous sentiments would ever think of becoming an advocate. It is now an accepted rule that no advocate is justified in urging his own belief in the justice of his client's cause simply because he is an advocate and not a witness nor a judge in the cause. Again the business of a court would almost come to a stand-still if no confidence were to be reposed on the honesty and integrity of its advocates. On the other hand though one's own judgment whether right or wrong must be his ultimate guide in all matters so far as he is concerned, yet to exclude all doubtful argument or evidence when advocating the cause of another would be for the advocate to encroach upon the province of the judge and to compel the client against his will to accept his judgment when he wants that of the constituted court of justice. Perhaps the most practical view of the matter is that taken by Johnson who says, 'a lawyer is to do for his client all that his client might fairly do for himself if he could.'

Upon matters of law, if a point is absolutely untenable, there is no good in urging it. If it is doubtful do not take upon yourself the responsibility of deciding it, but urge it with all the force that real arguments in its favour can give it. Upon matters of

fact let your client know your own view of his case, and if he gives you the assurance that it is truthful, place it before the court exercising your own judgment always in determining what weight to attach to such assurance, and remembering also that sometimes truth is more strange than fiction. At the present day it is scarcely necessary to say that it is most reprehensible advocacy to distort facts or advance arguments known to be fallacious in the hope that such misrepresentation or fallacy may in the hurry of the moment and through the ignorance of the adversary or the incompetency of the judge pass undetected. You should also remember that there may be want of truth and honesty not only in words but also in demeanour, and you must be careful not to assume warmth that you do not feel.

In the conduct of cases an advocate should be animated by a due sense of his duty and the grave responsibility of his position, and he should never be actuated by any indirect motives of pleasing a friend or offending an enemy or of making a display of his ability. They make the best show of themselves who least care for it, while they who are anxious to make a show, cut the most awkward figure. The moral in the fable of Atalanta and the golden apples should always be kept in view by the young advocate so that he may not lose the race in efforts to gain collateral advantages. I can not impress on you this moral better than by placing before you the example of one who has recently retired from the Bench, and whose sterling worth both as a judge and as an advocate is



so justly appreciated by all. He never tried, never cared to be brilliant, and yet he has shed a permanent lustre on the profession of which he was such a bright ornament.

In cross-examining witnesses, and in criticising evidence or the conduct of the adverse party, a lawyer should remember that the liberty of speech that is allowed to him is a sacred privilege which must never be abused. It is a privilege which is granted for the better protection of truth and innocence against falsehood and fraud, and should never be turned into an instrument of oppression against the innocent.

The behaviour of the Bench and the Bar towards each other has a moral aspect which I may be excused for alluding to. Nothing is more painful to a young lawyer struggling into professional existence than the severity and sometimes the superciliousness and arrogance of the judge. Unaccustomed to the ways of the world and unencouraged by success, he feels this most keenly and is often inclined to consider the attention shewn to his seniors and his more fortunate juniors as reprehensible partiality. I sympathise with such feeling but would by no means encourage it. I would ask you to reconcile yourselves to the situation by considering that it is unavoidable in the nature of things, and I would ask you to submit to the severity of treatment to which you may be subjected, from a sense that the dignity of the court must be maintained, as otherwise business can not go on. Reconcile yourself to the

situation from a sense of duty and not from a sense of fear and submit to it with calm dignity but not with sneaking subservience. But if respect is due to the Bench, kindness and courtesy are due to the Bar and especially to the junior members whom inexperience places under a disadvantage, and who require to be encouraged more than others. Any undue severity towards them would be felt not by them alone but also by their clients as it would obviously prevent their doing full justice to the case they are arguing.

From the brief sketch of the moral aspects of the legal profession that I have been able to present to you, it will be clear that the moral influence which the profession exerts upon society is immense, that for the beneficial exercise of that influence great self-sacrifice is needed on the part of the lawyer, that there are temptations in the way which may often prevent one from exercising that influence, and that severe training and constant care are necessary to qualify one for the due discharge of his professional duties. Blame me not if this sketch of the moral aspects of the profession has cast a sombre shade on those prospects which the freshness of youthful fancy may have painted for you in glowing colours. The fault is not mine, but the effect is due to the necessary contrast of light and shade. Viewed at a single glance, the brightness of the moral aspects of your profession must cast in the shade its economic aspects. Nor need you fear that if the lawyer acts the part of a moralist and gives his client not only legal but also moral advice

the prospects of the profession will be injured.\* However, much we may, as we all should, devoutly wish that unhealthy litigation should be put down, our combined efforts in that direction would only be a drop in an ocean. We can never expect to be able completely to calm the troubled sea of human affairs. The vain bickerings and contentions of men will never cease, and there will always remain enough work for the legal profession. But if the millennium indeed be so near, and if our efforts are so likely to be crowned with success, still where is the apprehension? By the time the fierce animosities of the litigant are appeased will not the ambition and avarice of the lawyer also be gone? And you my countrymen who are born in that land where the immortal Buddha renounced a crown and a kingdom to bring peace on earth, and where the sage Sankara devoted his glorious life and unrivalled powers of intellect to the work of spiritualizing humanity and subduing the selfish principles of our nature, you should never hesitate to incur any amount of self-sacrifice in doing good; nor think that happiness consists in wealth and distinction. Look at Sankara's sublime picture of the happy men :—

স্বানন্দ ভাবে পরিতুষ্টিমন্তঃ স্বশান্ত সর্বেন্দ্রিয় বৃত্তিমন্তঃ ।  
অহর্নিশং ব্রহ্মণি যে রমন্তঃ কোপীনবস্ত্রঃ খলু ভাগ্যবন্তঃ ॥

"Happy are they though clothed in rags,  
Whose happiness in their self—satisfaction lies ;  
Whose passions yield to reason's sway,  
Whose joy is Divine meditation night and day."

Perhaps it might be said that disregard of the selfish instinct and exclusive regard for altruistic principles, however well suited to contemplative life in old age, would be ill adapted to the life of action in youth and manhood. I deny the force of any such argument. Selfishness no doubt is a strong incentive to action in ordinary cases, but in trying situations the sense of duty has always served as a stronger motive. One of the greatest of men of action that the world has produced, in one of the most stirring scenes of action which history records, exhorted his followers to intense action and exhorted them not in vain, by appealing not to any of their selfish sentiments but to their sense of duty in those memorable words, 'England expects every man to do his duty.' Do your duty to the best of your ability, knowledge and judgment, and then though you may not earn wealth and distinction, you shall have earned that *स्वानन्द*, that self-satisfaction, that peace of mind, which is the crown of crowns, which no wealth can buy, no patronage can bestow, and which no calamity, not death itself can take away.



## A Few Thoughts on the study of Literature.

Lecture delivered in the Hall of the Society for the Higher Training of Young Men on Saturday, 14th September, 1895.

The short discourse with which I am going to occupy your time, and, may I add, your attention, for a few brief moments, professes to contain only some stray thoughts on the study of Literature as a means of higher training and does not pretend to deal with the subject exhaustively or systematically. It is unfit, therefore, to be burdened with any lengthy preface. I would only state by way of explaining my reason for venturing to obtrude my thoughts upon your attention that, though what I am going to say is not likely to be of value or interest to many, yet it may, I hope, be of service to some of the junior members of our Society, as furnishing hints for their guidance on the study of Literature.

I may tell you at the outset that it is not my object to present you with any speculative disquisition on Literature. All I intend to do is to consider what answers should be given to certain practical questions which every enquiring student of Literature is likely to ask, namely—

Why do you study Literature ?

What should we study in Literature ? and

How should we study Literature ?

It is to these three questions that I propose to confine my attention here, and I shall take them up in the order in which they have been stated.

The simplest answer to the first question is that we study Literature for pleasure and for profit.

The acquisition of knowledge, whether literary or scientific, being always a source of pleasure, it might be said that all study, except perhaps what is carried on under high pressure for the purpose of preparing for an examination, is for pleasure. But the pleasure attending the study of Science is not what the study is intended for, the primary object being the acquisition of knowledge; whereas the pleasure derivable from the study of Literature forms one of the primary objects of such study, and it is as a source of pleasure that literary study is so attractive.

The object of Science is to find out and to expound truth, that of Literature is to find out and delineate beauty, and truth and beauty always go hand-in-hand, and both possess charms equally bright. The attraction of truth acts only after it has been approached sufficiently near, and it costs some effort to attain that degree of nearness, whereas the attraction of beauty acts from a distance. Indeed, the contrast between the two in this respect is more complete than I have just stated, though the fact may be less acceptable to an audience like mine full of the ardent expectations of youth. To state the contrast fully I should have said that the attraction of truth acts inversely as the distance, while that of beauty acts directly as the

distance. There is, I think, as much philosophical truth as there is poetical beauty in the well-known verse—

“’Tis distance lends enchantment to the view.”

There is another reason why literary study is so much more attractive than scientific study, and that reason is to be found in the difference between the modes of presentation in Science and Literature which may also account for the greater attractiveness of the latter. Suppose that an interesting landscape has to be presented to the view. Science will take you through every path and alley, along every streamlet and rill, into every grove and lawn, measuring accurately the dimensions of every division of the surface and of everything standing on it, and pointing out in detail every peculiarity in its flora and fauna ; while Literature without taxing your patience, will at once lead you to the top of the nearest hill, tower or other convenient situation and there leave you to take at a glance a more picturesque and comprehensive, though it may be a less exact and minute, view of the whole scenery around.

The student of Comparative Religion will observe that the difference between these two, the scientific and literary modes of viewing the objects of creation, resembles to some extent the difference between the two moods of seeking after the Author of the Creation, well-known in this country as the *Gnan marga* and the *Bhakti marga*, the way of Reason and the way of Faith.

The true votaries of Science and Literature both worship the author of the universe in the outward temple of his works : the former, by the way of reason, and the latter by the way of faith or sentiment.

The enjoyment of a certain amount of pleasure being a necessary condition of existence, it is only when one is qualified by his education to enjoy the refined pleasure derivable from literary study that he can dispense with the coarser pleasures of the senses ; and it is thus that the study of Literature serves as a powerful means of higher training.

All this is quite plain, but this is not all. Apart from the pleasure derivable from it, literary study trains and improves our intellectual and moral natures. We study Literature to learn language and Psychology and Ethics. We study Literature in order to learn to regulate our thought, word and action according to the best models real and ideal.

The lexicon or grammar may teach us the meanings of words and the rules of composition ; but it is only by studying the writings of the great masters of style that one can learn the art of using words so as to be able with these crude symbols to make graphic and vivid representation not merely of the visible world of material forms without, but also of the invisible world of thought and feeling within. So, if Psychology and Ethics teach us the nature and sequence of intellectual and moral phenomena, it is only by the study of the concrete examples, real and ideal, furnished by the writings of the Historian and the



Biographer, the Poet and the Novelist, that the abstract principles of Psychology and Ethics are fully realized and understood.

So far perhaps all will agree. But the question I am now coming to, if it is of greater practical importance, involves greater difficulty and has given rise to much difference of opinion. There are many who think it unnecessary to raise the question—"What should we study in Literature?"—who consider all Literature worthy of study; and who say, to use the language of one of them, "form the habit of reading—do not mind what you read—the reading of better books will come when you have a habit of reading of inferior." On the other hand, there are many who think that one ought to be as careful in the choice of his books, as in the choice of his companions. Mr. Frederic Harrison has written a book on the Choice of Books, and Sir John Lubbock has his scheme of one hundred books.

As the growth of Literature indicates a certain degree of national progress, and the study of Literature a certain amount of individual culture, Literature and literary study are often regarded as good things irrespective of the nature of the books that constitute the Literature or the subject of study. But this is evidently a mistaken view. That there are many books which are worthless or mischievous, and that the reading of such books is injurious to our intellectual and moral natures, are undeniable facts. There must

therefore be a choice of books, and the question is how to regulate that choice.

To answer this question properly we must consider three things, —namely, differences in the nature of books, differences in readers, and differences in the objects of reading. For a book may be the best of its kind, and yet it may not be the one most suitable for one class of readers or most suitable for the attainment of one object of reading.

In regulating the choice of books considered only with reference to differences in their nature—and, this is all I here propose to deal with—we may follow three general rules :—

*First* : Select none but the best books on the subject you wish to study, and give precedence to books in your vernacular so far as they are available.

*Second* : Reject all books which have any immoral tendency, direct or indirect.

*Third* : Have variety in your selection of books so as to afford room for the healthy exercise of all the powers of the mind.

Reading always costs the reader time and energy, if not always money ; and as these things are given to us only in limited quantities, we must not spend them in any but the most profitable reading. Moreover, reading always leaves some effect upon the reader's mind, and we must, therefore, be on our guard against reading that is injurious either by reason of its immoral tendency or by reason of its one-sidedness.

The first part of the first rule stated above seems to be so obviously just and proper that one would expect to find it generally, if not universally, observed. and yet, strange as it may appear, it is often considered more honoured in the breach than in the observance. And the reason for this is not difficult to discover. Books of superior merit demand from their readers more time and thought than inferior ones, while the reading of inferior books more readily satisfies the desire for reading and the vanity of ordinary readers. We are always impatient of restraint; we wish to be as free in the choice of books as in other matters; we do not like to choose books in the reading of which our progress may be impeded by difficulties, and we naturally think that reading for recreation should be light reading.

I am far from wishing to interfere with your freedom of choice, or to burden your brief hours of recreation with heavy work; I know your choice is hampered by a lengthy prescribed course of study occupying your time to a much greater extent than is desirable: and I shall always try my best as I have hitherto done, to lighten your burden and leave you greater freedom of choice in your study. But what I do wish to impress upon you is, that following pleasure or inclination against the voice of reason is not real freedom, and that the worst and the most insidious forms of restraint are those that our pleasure and inclination, when not reconciled with reason, subject us to, whether it be in the choice of books or in

any other matter. I wish you also to bear in mind that we should read books not for the sake of fashion, nor for the sake of gratifying the vanity of being regarded as literary or well-read men, but with a view to store our minds with the best thoughts, and to learn to think by observing how others have thought, and to act according to the best models that have been exhibited to you, whether real or ideal, and that for such a purpose it is only the immortal productions of master minds that ought to be placed before us. If, at any time the reading of such books proves to be a strain on the mind, and the mind wants relaxation, it is better far that it should read nothing but playfully muse over its own thoughts, or pore over the book of Nature, than that our time should be wasted in reading the ephemeral productions of inferior minds.

There is one point in connection with the choice of books which can never be too strongly insisted upon. Books prescribed as text-books for schools and colleges should invariably be the best that are available. I would go a little further and earnestly point out to intending authors of educational works that no one should undertake to write them unless he is a thorough master of the subject. The responsibility of placing a text-book in the hands of a learner is one of the gravest kind. If the book contains an error, he is not able to discover and reject it, but must treasure it up in his memory as a truth and be embarrassed by it in the subsequent stages of his progress. If the book does

not treat the subject lucidly, he must waste his valuable time and energy in struggling to understand it, and he is unable to leave it and take another book in its stead. And the evil is intensified immensely when, as in the case of text-books prescribed for schools and colleges, not one learner, but large bodies of learners, have to suffer these disadvantages.

--- I have sometimes heard it said by authors that though they may not be thorough masters of their subject, others not better qualified have written books no better than theirs, and when these have been approved they have a just grievance if their books share a different fate. That unsuitable books should sometimes be approved is an inevitable result of the fallibility of human judgment. It is bad enough if one unfit book is inadvertently approved; but it would be infinitely worse if that is to be made a precedent for the approval of all similarly unfit books and the authors who complain should remember that, though all are no doubt entitled to equal justice, what they ask for is not justice to themselves but injustice to their readers. The remedy lies not in following, but in over-ruling, a bad precedent.

With reference to the second part of the first rule, I must anticipate considerable difference of opinion. I know it will be said that the Vernacular Literatures of India are extremely poor compared with English Literature, and the Literatures in Sanskrit, Arabic and Persian, and are for the most part imitations from the latter and that no great good is likely to result from their

study. I have thought over the matter with some care, and I do not consider the objection well founded. Confining my attention to Bengali Literature, which is the only vernacular literature of India of which I can speak with any confidence, I think I may safely say that though it is poor compared with the literatures named above, it is not so poor nor so wanting in originality as to be unfit for study. Leaving out of course productions of rare geniuses like Shakespeare, Kalidasa, Valmiki and Vyasa, Bengali books might be named by the dozen which can stand in fair comparison with good books in English and Sanskrit Literature. Then there is another point in connection with the subject which must never be lost sight of. Literature reaches the heart only through the medium of language. The power of any literary performance to make an impression on the reader must depend upon the quickness and intensity with which its language can evoke thought and feeling in the reader's mind. And what language can do this better than the reader's mother tongue,—the language in which he expressed his first joys and sorrows, and held his first articulate communion with the external world,—the language in which he holds his daily communion in joy and sorrow with those nearest and dearest to him,—and the language around which lies clustered the deep and lively associations of early years? Again, the very face of nature which a foreign Literature presents must be a comparatively less familiar one and this must, in no small degree, detract from its effectiveness. A

second rate literary work in one's vernacular is likely therefore to be more effective than even a first rate one in a foreign or a dead language. Of course, I except from this observation those great works of master minds which are of universal interest and are not written for the people of any particular age or country.

The reading of literary works in foreign or dead languages may make you learned men, but if you wish to study Literature for the culture of the emotions, you should study your Vernacular Literature as much as you can.

The second general rule that has been stated above is that no book should be studied which has any immoral tendency, direct or indirect, that is to say, which either awakens vicious thoughts in the mind, or which accustoms it to the ways of vice without exciting immediate repugnance.

The poet enunciates a great moral truth when he says :—

“Vice is a monster of so frightful a mien  
As to be hated needs but to be seen,  
But seen too oft, familiar with his face,  
We first endure, then pity, then embrace.”

We cannot therefore too strongly guard ourselves against reading which, under the guise of storing the mind with knowledge, may be infusing poison into it.

The rule, however has to be taken subject to two exceptions : one in favour of standard works in the

classical languages, and the other in favour of works in which vice is depicted only for the purpose of exciting abhorrence to it by pointing out the evils which it leads to.

The first exception is made out of regard for the great literary merits of certain classical works, and it is to some extent justified by the fact that the persons or things which those works describe are so far removed from those around us, being either supernatural or uncommon, that we are not likely to be much contaminated by what is bad in them.

As for the second exception, though I am no great advocate of the doctrine of poetical justice which according to some critics, all literary productions should conform to, I certainly think that no work of fiction should indulge in the delineation of vice unless it is to serve the cause of virtue. Indeed, I am firmly convinced that as the light of the sun shows in their true colours all things that it shines upon, the light of true genius when it reveals the form of vice never fails to disclose the hideous blackness of her artfully painted face. If you find a book depicting vice so as to make it endurable without repugnance, leave it aside, notwithstanding all its literary charms, as fast as you would shun the beautifully painted venomous snake.

I could have illustrated my meaning in the foregoing remarks by several examples; but I refrain from doing so in consequence of a lesson I deduced from



an incident narrated to me many years ago by an esteemed friend of mine. He was told not to read a certain literary work on account of its immoral tone. He had not read it before and would never have thought of reading it. But the warning excited such an irresistible curiosity that he commenced reading the book immediately after he was told not to do so. I may, however, give you one illustration, as the books I have to name in it are books which most, if not all, of you must have already read. I am referring to *Bishabriksha*, or "Poison Tree," and *Krishna Kanta's Will* of Bankim Chandra Chatterjee. They both depict vice in certain of her forms, and they both earnestly aim at pointing out to the readers the tragic end to which she leads. In the latter work her innate hideous ugliness issues through her outward charms all throughout, and there is not a single step in the gradual downfall of Govinda Lall which does not excite repugnance; not so the former, though I must speak with becoming deference in criticising the production of a master mind; for we have found already that there is an extent of dallying with vice which is always dangerous, and the steps leading to Nagendra's fall are delineated in a manner so as to excite pity rather than aversion.

The great danger attending the reading of realistic novels unless they are of the purest sort is that the characters and incidents in them being neither supernatural nor uncommon, but being only such as we see around us, we readily sympathise with them, and we lay ourselves open to all their evil influence which is

like that of bad company in retirement where the influence is exerted without interruption.

I am far from wishing to create or encourage in you any squeamishness of taste or morbid sensibility which is apt to take offence at trifles, and to smell immorality where none exists. The realities of the world are far too rough to allow such keen sensitiveness to be productive of any good. But there is a great difference between witnessing the ways of vice in the real world, subject to all the salutary influence of observation by others, and musing over them in solitude in the world of imagination, uninterrupted by any check from our social surroundings.

Touching the third rule, it is enough to say that just as we require variety in food for the body for the due nourishment of its different tissues, we require variety in reading, which is food for the mind, for the healthy development of its different faculties. Follow your own inclination in the matter of reading in the main but not exclusively. Apply gentle correctives to prevent that one-sidedness which results from following one's own inclination unchecked. If you are of an imaginative turn of mind, you will read novels and poetry of course, and roam playfully amidst enchanted scenes in the world of fancy; but as the realities of life which demand your attention are far less charming than these, not to lose sympathy with them, you ought to read a little of history and biography as well. Again, if you are of a matter-of-fact turn of mind, you will doubtless naturally like

to read history and biography; but to be able to rise occasionally from the oppressive atmosphere of this vale of sorrow to the refreshing heights of fancy by way of change, to reinvigorate the mind, you must read a little of poetry and works of fiction as well.

There is one other point in connection with the subject of variety in reading which I should here touch upon. The different types of characters delineated in literary works may be classed under two heads, in one of which the altruistic virtues predominate, and in the other, those of the egoistic kind. Each of these two descriptions of virtue has a purpose to serve in the economy of nature, and the even balancing of the two forms one great problem of life. The untutored instincts of our nature being sufficient for the development of the egoistic virtues, training by culture should aim at fostering the growth of altruistic ones, and a too exclusive reading of literary works which give undue preference to the egoistic virtues must therefore be undesirable.

Aggressive heroism and fearless disregard of danger are excellent virtues if employed in the service of humanity, but if practised for the glorification of self, there is not much to admire in them. And works of fiction, which hold before us as models of character chivalrous men who are ready to invite each other to single combat on the slightest provocation, and who believe human blood to be the only wash for removing stains upon honour, however interesting and

romantic they may be, can never serve as suitable books for moral training. The types of character which such books hold before us are doubtless useful and necessary, while society is in its militant stage, but as society progresses from the militant to the peaceful stage, their necessity and their usefulness must be on the decline. As the repellent atoms of primeval chaos have by the gradual dissipation of heat cohered into firm ground fit for the habitation of animal and vegetable life, may we not hope that the repellent individual units of the once militant but now semi-peaceful society will, by gradual subsidence of the fierce passion by culture, cohere into one great peaceful human family fit to form the groundwork for the growth of spiritual life? And may we not hope that love, not merely such as is reciprocated between the gallant knight and the beautiful maiden, but such as one being feels for the whole race, and such as the world has witnessed in Buddha, in Christ, and in Chaitanya, will be the great theme of the future poet and the future novelist? When this Millennium will come I do not know; but in the meantime books like Babu Shishir Kumar Ghose's *Amiya Nemai Charita* and Babu Nobin Chandra Sen's *Ruicataka* and *Kurukshetrâ* should be read to counteract the effect of the reading of epic poetry and novels of a certain class.

I come now to the third and the last question I propose to consider, namely—How should we study Literature?

The answer to this question must depend upon the object with which Literature is studied. If it is studied for the purpose of learning language, which is the outward expression of thought, it will have to be studied in one way : whereas if it is studied for the purpose of having an insight into the inward working of the mind, it will have to be studied in a different way. But whatever the answer to the question may be, you must not in that answer expect from me any directions for ensuring success at your examination. Such directions you are receiving plentifully from those engaged in teaching, and I do not wish to encumber you with more help. What I am anxious you should prepare for, is not so much your annual examination in the University Hall, at which you may or may not appear, as the continued trial in the world which you must undergo, whether you wish it or not. For such a purpose Literature can be of use only by enabling us to learn to think, speak and act by observing how typical characters have thought, spoken and acted, and why in trying situations they have sometimes failed to avoid evil.

To study Literature with any such object you must read less of notes and comments and more of your texts, and altogether read less and think more than you are in the habit of doing. Not that I wish you not to have any assistance at all ; but I do wish you to be self-reliant, to seek assistance sparingly, and not to seek it at all until you have tried your own powers. Whatever is obscure you may have light thrown upon.

But you must remember that too much light dazzles instead of helping the eye, and makes it see more of the light and less of the object sought to be illumined. And so, I fear, it has often been the case with you. You see and know more of your notes and keys and less of the texts they are intended to explain. The spirit of helplessness which this pernicious habit of depending upon keys and abstracts is engendering in our students is most lamentable. It is high time that they should begin to think for themselves instead of making others think for them. It is a very good thing if what we require be placed before us without any exertion, and if our work be done by others; but there are kinds of works which it will never do to leave to others to be done for us. It will never do you any good if you pay a servant for walking in the morning for you. It may improve the health of the servant, but you will not gain by that more than you will do by paying for a key in order to have the work done by others. Of course in finding fault with our students, I must not overlook the share of the blame which the University ought to bear. For I think there are two causes for the existence of which the University is primarily responsible, which have chiefly led to the evil of cramming. One of these is the great length of the courses of study prescribed which cannot be gone through in the time allowed if students have to think for themselves. This source of evil, I am glad to find in the last number of *Calcutta University Magazine*, has

recently been removed. The other cause is the setting of examination papers that are too long and too difficult to be answered by the candidates within the time allowed, if they have to think for themselves, and the result is, that if they want to get through, they must borrow and commit to memory the thoughts of others. If we are to encourage thought and repress cramming, I would beg of examiners not to set papers that are disproportionately long and stiff.

Allied to the evil I have been complaining of is another which should equally be avoided. You should never read books of detailed criticisms of any literary works without reading the work itself. Mr. Frederic Harrison justly complains when he says: "Alas! the *Paradise Lost* is lost again to us beneath an inundation of graceful academic verses, sugary stanzas of lady-like prettiness, and censeless explanations in more or less readable prose of what John Milton meant or did not mean, or what he saw or did not see, and who married his great aunt, and why Adam or Satan is like that or unlike the other. We read a perfect library about the *Paradise Lost*, but the *Paradise Lost* itself we do not read." This habit of reading elaborate criticisms on great literary works without reading the works themselves and trying in the first place to discover their beauties and defects for yourself, is injurious in several ways. It gradually deadens the desire and power of thinking for ourselves; it accustoms the mind to be satisfied with vague knowledge and second-hand information; and it

begets the sort of conceit that is inseparable from the possession of cheaply earned knowledge. Instead of having the foppish vanity of displaying learning which you do not really possess, and which is acquired without the expenditure of thought, you should have the honest pride of not learning from others what you may find out for yourselves. It is quite true that you will often fail to discover what great critics have found out for you ; but still you should give your own powers a trial ; and you should bear in mind that the educational value of one single point thought out by the learner for himself is greater than that of hundred points taught to him by others. The meanest flower gathered from the grove with your own hand is in many respects worth more than the finest bouquet made for you by another. Though you may not succeed in gathering fine flowers, your visit to the grove can never be without its refreshing effect.

If the study of Literature is to serve as a means of intellectual and moral training, if you wish to enrich your souls with the inestimable treasures of human thought, it will not do merely to float on the surface, but you must learn to dive deep. By all means study the forms of expression and the peculiarities of scenery and character depicted in a book, but never leave it without asking and answering the question—What lasting lesson have I learned from this book and what effect are the thoughts of this author likely to produce on mine own ? Nor must you accept a mere set form of words as a sufficient answer until you have fully realized their meaning.



# 174 A FEW THOUGHTS ON THE STUDY OF LITERATURE.

If you select your books carefully, confining your eye to the great productions of master minds, giving the precedence to your Vernacular Literature and rejecting all that has any immoral tendency, and if you read them attentively, using your own power seeking as little assistance from others as possible, and thoughtfully reflecting on the lessons they teach, you will find that Literature is a powerful means of higher training and you will realize the truth of what is said in the *Sahitya Darpana* in commendation of Literature, where the author says that it is from literary study alone that any literature can be—

“An easy attainment by even humble men—Frederic four great objects of human pursuit.—virtue, wealth, love and final beatitude—চতুর্ভবর্গকলপ্রাপ্তিঃ স্বখাদম্বিপ্রাপ্তিঃ” Yes, Literature not only gives us the good things of this world, but by purifying and ennobling the soul also prepares you for the good things in the world to come.



## Note of Dissent to the Report of the Indian Universities Commission 1902.

I regret very much that I am unable to agree with my learned colleagues on some of the points dealt with in our Report. These points of difference being of importance more or less, I deem it my duty to state my views upon them, in the order in which they occur in the Report, and to indicate briefly my reasons in support of those views.

### 1.—Constitution of the Senate and the Syndicate.

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Before concluding this point I should add, that in whatever way the new Senates may be constituted,

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The commission travelled and held sittings between the 18th February and the 18th April 1902, and within that many colleges and institutions affiliated to the Universities were visited. The Report of the Commission which has already been published, has been read by the Governor General in Council with much interest and advantage. In the opinion of His Excellency in Council it covers with accuracy and fulness (but with sufficient condensation) the entire ground which they were invited to traverse. It exposes faithfully, but without undue severity, the defects of the present system of University education; it outlines a comprehensive scheme of administrative and legislative reform; and it testifies to a laborious and minute investigation of the subject by the President and his colleagues which His Excellency in Council has much pleasure in acknowledging. The position occupied by the Honourable Mr. Justice Banerjee and his high authority in educational matters lend great weight, not only to his Note of Dissent, but also to the many recommendations of the Commission in which he agrees.

*Extract from a circular letter from the Secretary Government of India Home department to Provincial Governments.*

whether by appointment alone or partly by election as well, they should fairly and adequately represent Government and private educational interests, and non-educational official and non-official interests, and these interests should be represented by Europeans and Indians in fair, and if possible equal, proportion.

In saying this, I know I am saying what is not quite in accord with ordinarily accepted views on the subject. It is maintained by many that educational interests are all that need be represented on the Senate of a University; and it is said by some that as a University is a Western institution, the European element should predominate in the Senate, with only a small admixture of the Indian element to enable the European members to know what the views of the Indians are upon any question affecting them. Speaking with all respect for these opinions, I must say that my own view, though opposed to them, is not altogether unreasonable, as a little consideration will show.

Universities exist for promoting the advancement of learning, and in the constitution of their Senates, the educational interests are no doubt entitled to representation before all others; but there are other interests involved which also require representation, and which must not be ignored: and they are those of the Government and the general public.

For, the Universities may have to consider questions of educational policy, such as, whether general liberal education alone should engage their attention, or whether technical education should also be encouraged, to develop

the resources of the country, questions upon the determination of which the Government as responsible for the peace and prosperity of the country and quite irrespective of its position as the proprietor of colleges, must, along with the general public, be at least as deeply interested as professors of colleges. So again, they may have to consider a question like that relating to the age limit for the Entrance Examination, in the determination of which, the public, that is the guardians of students, are perhaps as much concerned as mere educationists, as upon the decision of the question depends not only the chance of an Indian graduate's entering public service, but also the time of his finishing his education and entering the world. Nor must we lose sight of other classes of questions which often arise, such as those relating to the affiliation of new colleges, or to the transfer of students from one college to another, in relation to which, representatives of existing colleges have an interest disqualifying them to act as sole arbiters in the matter, and the educated portion of the general public have an interest entitling them to a voice in the decision.

Again, though it is quite true that the University is a Western institution, and active friendly co-operation of European scholars and scientists is at the present day absolutely necessary, and must at all times be most cordially welcome, in the management of Indian Universities, it should also be borne in mind that it is Indian youths who chiefly resort to them, and that their requirements and difficulties, their habits and modes of life, and even

their sentiments and responsibilities should receive due consideration, and for that purpose educated Indians should be adequately represented on the Senate. In saying this I do not lose sight of a possible danger sometimes apprehended, of Indian members seeking to lower the standard of education in order to make the attainment of academic distinctions easy for their countrymen; but I venture to think that self-interest, if not also sound judgment, aided by past experience, will serve as a sufficient safeguard, and Indians will no longer fail to see that to make University degrees in this country of any real value, we must raise their standards as high as they are in the great English Universities.

In regard to the constitution of the Syndicate, I am unable to agree to the proposal in clause (c) at page 13 of the Report for securing a majority of teachers.

My reasons for not having a statutory majority of teachers as such in the Syndicate have already been indicated in my remarks relating to the Senate in the preceding paragraph of this Note. Considering the duties which the Syndicate has to perform, and considering that it will not be likely to have all colleges or even all classes of colleges represented on the Syndicate, a statutory majority of teachers as such will be undesirable in the interests as well of the general public as of the colleges themselves.

I may add that I would not object to a majority of teachers on the Syndicate if such majority resulted from an unrestricted election by the Senate, which would

imply that the teachers formed the majority "because they were considered fit to be on the Syndicate and not simply because they were teachers.

## II.—Disaffiliation of Colleges by the Syndicate.

The next point upon which I feel constrained to disagree with my learned colleagues is the proposal made in page 13 of the Report, that no decision of the Syndicate for the disaffiliation of a college should be open to revision by the Senate.

It may be said that as the Syndicate is the authority which recommends affiliation, there can be no objection to the same authority recommending disaffiliation; it may also be apprehended that if the matter be left in the hands of the Senate, it may give rise to undesirable canvassing; and it may be urged in favour of the recommendation in the Report, that even if the Syndicate arrives at a wrong decision in any case, it may be set right by the Government in whose hands the power of ordering disaffiliation finally rests.

But in the first place, the state of things with which we are concerned at the time of an application for affiliation of a new college must be very different from that at the time when the Syndicate recommends the disaffiliation of an old college, it may be, of long standing. The effect of an adverse order in the former case can affect no large or vested interests, whereas an adverse order in the latter must affect the vested interests, not only of the college concerned, but also of its students. Then, again, the question whether affiliation

should be withdrawn, may involve considerations of much greater nicety and difficulty than the question whether it should be granted. It does not, therefore, follow that because the Syndicate is the final authority to determine the latter question, it should be also entrusted with the duty of determining the former finally so far as the University is concerned.

As for the apprehension about canvassing, I may observe that it is not likely to work much harm in our reformed Senates.

And as for the safe-guard against any error of the Syndicate which the action of the Government might afford, I would beg leave to point out that, as the Government must naturally derive its information from the Syndicate or the Director of Public Instruction who under the new scheme will always be a member of the Syndicate, and as they both must be committed to the view they have already taken in recommending disaffiliation, the chances of Government having before it any materials which would warrant its reversing the decision of the Syndicate, must be very small.

It may be said that the Government may in some cases affirm the decision of the Syndicate and reverse that of the Senate, thus placing the latter in an awkward position, and that it is not desirable, therefore, to give the Senate any power of revision. The chance of being overruled by Government may be a very good reason for making the Senate cautious in its interference, a thing by no means undesirable; but it can form no

reason for not giving the Senate any power of revision. Such chance exists in every case in which a revisional authority is not the final authority.

It is desirable, therefore, that before Government takes action upon any recommendation by the Syndicate for the disaffiliation of a college, that college should have an opportunity of bringing the matter before the Senate, so that the Government may, when passing final order in the case, have before it the opinion of the Senate as well as that of the Syndicate, together with the materials upon which those opinions are based.

### III.—Fees in Arts Colleges.

Another point upon which I am unable to agree in the Report is that relating to the fixing of a minimum rate of fees in Arts colleges, dealt with at pages 16 to 19.

In my opinion the minimum rate of college fees should be left to adjust itself according to the circumstances of each Province, and the Universities should not interfere in determining it, unless there be very strong reasons for doing so. My learned colleagues think that such reasons exist, and that Universities should interfere.

The reasons given, as I understand them, are—

- (1) That "fees must not be fixed so low as to tempt a poor student of but ordinary ability to follow a University course which it is not to his real interest to undertake ;"



- (2) That "the work of collegiate education has been much impeded by the attendance at colleges of students whose abilities do not qualify them for University education," and this is a result of "low fees and the grant of free studentships solely on account of poverty"; and
- (3) That "if a minimum rate of fees is not enforced, the standard of education and discipline is lowered" by undue competition among unaided institutions leading to the lowering of fees and thus reducing their efficiency for want of means.

Speaking with all respect, I must say I am wholly unable to accept the first reason as sound. Whether it is to the real interest of a poor student of but ordinary ability to follow a University course, it is for him and for those immediately interested in him to decide. Others may give him proper advice; but no University would be justified in imposing any restriction such as a prohibitive fee for the sole purpose of preventing him from entering it, if he satisfies all other ordinary tests of fitness for doing so. Youths of ordinary ability are often found to develop considerably their mental powers later and by slow degrees. Then again, while fully admitting that the highest aim of University education should be to produce men who can add to the stock of human knowledge and culture, we must also bear in mind that it would be no unworthy aim of such education, especially in a country like India

where high education has made such small progress, to produce men who by adding to their own knowledge and culture raise the position of the communities to which they belong. The number of men who will prove fit for the former purpose must be very small; and equally small must be the number of those who can before trial be pronounced unfit for the latter.

The principle of excluding students from University education by a fee limit is open to the further objection, that it will, on the one hand, exclude not only the undeserving but also the deserving poor students; while, on the other hand, it will fail to exclude the undeserving rich students. My learned colleagues think that the exclusion of deserving poor students may be prevented by the award of scholarships. I do not see how that will be practicable. The best among the deserving may be helped in that way, but not all. The number of students who pass the Entrance Examination of the Calcutta University in the first division may be taken on an average, roughly speaking to be about 1,000. They may all be fairly regarded as deserving students; but we can hardly expect to have so many scholarships. Nor can it be said that they all deserve scholarships; and it will be invidious and impracticable to separate the poor from the rich among these 1,000 students for the award of scholarships.

It will, therefore, be unjust and unwise to fix a minimum fee rate for the purpose of excluding poor students of fair average merit from University education.

The second reason for a fee limit appears, in my humble judgment, to be equally un-sound. If the work of collegiate education is impeded by the presence of ill-qualified students, the remedy for the evil lies, not in raising the college fee, which will fail to exclude the richer classes of such students, but in raising the qualification for entering a college. That is not only the direct but the only feasible mode of getting rid of unfit students.

The third reason no doubt requires careful consideration. If undue competition, by lowering the college fees and thus diminishing the resources of unendowed private colleges, has impaired their efficiency, the question arises whether University should interfere and fix a minimum fee rate, or whether they should simply determine the conditions of efficiency, such as a full and competent teaching staff, a good library and properly equipped laboratory, and leave the colleges to fix such fees as they may consider necessary to enable them to satisfy those conditions.

Of the two alternative remedies suggested above in the statement of the question, I should prefer the latter: that is, I should limit the interference of the Universities to determining the conditions of efficiency, and leave it to the colleges to fix their own fees consistently with their being able to satisfy those conditions. My main reason for taking this view is, the extreme difficulty of fixing a proper minimum fee rate, of enforcing it in practice, and of completely enumerating and accurately stating the exceptions and qualifications

to which it must be made subject in order to prevent hardship and injustice.

Perhaps the only case in which the interference of the University in fixing a minimum fee rate would be desirable, is where the majority of the affiliated colleges ask it to do so. But no such case has yet arisen; and when it arises, it will be open to the University which is asked to interfere, to take such action as it may think fit.

#### IV.—Transfer of Students.

The next point upon which I am unable to concur with my learned colleagues is their recommendation at page 19 of the Report that—

“No transfer should be permitted in the middle of a course of study unless for special reasons to be recorded in writing by the college authorities and reported to the Syndicate.”

I am fully alive to the importance of maintaining discipline, and would disallow transfer in the middle of a course if such transfer is sought for to avoid the enforcement of discipline. But the recommendation just referred to, goes very much further.

The reasons that may be urged against freedom of transfer are—

- (1) that free transfer is detrimental to discipline;
- (2) that free transfer is detrimental to the interests of the student asking for it;
- (3) that free transfer is detrimental to the interests of the college to which the student belongs.

The attachment of a student to his college is no doubt a most laudable and wholesome feeling, and should be always carefully fostered and encouraged. But it should be spontaneous; and it cannot be created by

any compulsory rules against transfer. Such rules may protect the pecuniary interests of colleges; but they will be far from being conducive to the creation of any such feeling; indeed, to the Indian mind, they will make the relation between a student and his college appear more mercenary than it ought to be. They may also, by guaranteeing protection against any falling off of students, indirectly tend to impair the desire for improvement on the part of colleges.

I would, therefore, recommend the allowing of transfer freely, except where it is asked for to evade discipline.

#### V.—Improvement of Colleges.

The next recommendation in the Report, in which I am unable to concur, is that contained at page 19, according to which, Second Grade Colleges, that is, those teaching only up to the standard of the First Examination in Arts, should either rise to the rank of First Grade Colleges, that is, teach up to the B.A. standard, or fall back to the position of high schools.

The reasons for this recommendation, as far as I understand them, are, that such colleges are really schools with two college classes added, and that the distinction between college students and school boys is not observed in them as well as it ought to be.

So far as the recommendation aims at the abolition of inefficient second grade colleges, I entirely concur in it. But that a college should cease to exist merely because it is a second grade college with a school



With regard to First Grade Colleges, I should here observe that as high education has made only small progress in this country, and as most of those colleges have been established to meet the educational wants of the people, though it is necessary to introduce improvements in them for increasing their efficiency and for raising the standard of education, the Universities must not only be careful not to press measures of reform with undue haste, but should also actively help the colleges in bringing about the required reforms. And one of the modes in which Universities may render such help would be by establishing Physical and Chemical laboratories which may, under suitable conditions and restrictions, be available to such of the colleges as are earnestly endeavouring to improve by applying all their resources to increase their efficiency, without reserving any profit for their proprietors. The forced abolition of any such college, owing to its inability to equip itself fully, must be regretted by all, and should be prevented if possible. Nor will it be any improper diversion of University funds, derived as they are chiefly from fees paid by students, to apply them in part to help colleges to which the poorer classes of students resort for receiving education at a moderate cost.

#### VI.—Recognition of Private Schools.

The next point in the Report to which I find myself unable to assent, is the recommendation contained at page 20 that the recognition of a school by the University should depend upon its recognition by the Director of Public Instruction.





about the way in which students work at home, must know at what cost of time and trouble, and how reluctantly, they follow that course ; and if they do so nevertheless, it is partly because the method of teaching in most places does not discourage that course, and chiefly because the method of Examination to which they are to be subjected, encourages it, as the evidence before us goes to show. The true remedy for the evil of cramming lies then in starting with suitable text books and improving the modes of teaching and examination.

Nor will it be safe to assume that we shall suppress cramming by abolishing text books unless we also improve our methods of teaching and examination. There are already existing many hand-books, for the study of English and books of model essays ; and if text books are abolished, there will soon come into existence many more books of the same type, as well as summaries, abstracts and compendious keys of the several books which the University might recommend ; and in place of, a careful study of the text book and its keys, there will be substituted a hurried reading of the numerous books just referred to, thus giving rise to a worse sort of cramming than the one we are trying to check.

The recommendation in the Report seems also to underrate the importance of a careful and critical study of suitable text books, which is one of the best modes in which an Indian student at that stage of his progress at which he is preparing for the Entrance Examination,

can acquire a correct knowledge of English. A less careful and less critical reading extending over a wider range may perhaps secure the same result. But an Entrance student has not the time for it; and, moreover, it may encourage the habit of superficial and perfunctory reading, by no means desirable in a student. If there is to be any wide range of reading at all, it should be, as Mr. Stephen, Officiating Principal of the Duff College, in his evidence said, "of a simple and fluent character" and combined with "exact reading to some small extent."

If besides being examined in a suitable text book prescribed, candidates are also examined in unseen passages set for explanation, the evil of cramming will be sure to be checked, and students will try to learn English.

I would accordingly recommend that suitable text books in English should be prescribed for the Entrance Examination, and unseen passages also set for explanation. (1).

#### VIII.—Centralization of Law Teaching.

The next point upon which I am unable to agree with my learned colleagues is the recommendation at pages 34, 35 of the Report that each University

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(1) It may be stated here that this method has been adopted in the rules for the Matriculation Examination from 1926, the distribution of marks in the second paper in English being as follows.

Unseen passages — 50 marks.

Questions on the subject  
matter and on the  
language of the

prescribed texts — 50 marks.



well managed, can conveniently accommodate or efficiently teach such a large number of students.

As regards the Universities of Calcutta, Bombay and Allahabad, I would therefore leave Law teaching in the hands of the colleges; provided that they increase their staff where it is insufficient, and make arrangements for tutorial supervision by having classes in the evening as well as in the morning. And I would recommend that those three Universities should establish at their local centres good Law libraries accessible to all Law students of affiliated colleges, and Law societies under the guidance of Committees composed of members of the Bench and the Bar of the High Court and of the Professors of the Law colleges, where Law students may meet and read papers and have debates on questions connected with Law.

It may be said that a College is bound to devote the whole of the income derived from its Law department to the improvement of that department, and it should not appropriate any portion of such income to the purposes of its Arts department; and that one of the reasons given above for allowing Law teaching to remain in the hands of private colleges is therefore a bad reason.

I am unable to accept this view as correct. No doubt the improvement of the Law department should be the first charge on the income derived from that department. But if after satisfying that charge, any surplus remains, there is no good reason for holding



it ought to be the latter. It will serve the double purpose of testing whether a student has pursued his school course of literary education properly and whether he is fit to enter a college. The opposite view will result in placing all schools whether they receive aid from Government or not, under the control of the Education Department, though many of them impart education only to enable their students to enter the University. The latter class of schools where they receive no aid ought to be placed under the control of the University.

If the object be to prevent unfit students from entering the University, it will be secured by raising the standard of the Matriculation Examination as the Report recommends; and it will not be necessary to remove the examination which students have to pass after finishing their school education, from the control of the University and place it under that of the Education Department or to wish for the Matriculation certificate not being taken as a qualification for certain puposes.

The view approved in the Report will also have the effect of materially reducing the resources of the Universities which are derived in a large measure from the fees paid by candidates for the Matriculation Examination.

#### X.—Appointment of Teachers to set Questions Papers.

The point next in order in the Report upon which I deem it my duty to note my dissent, is the recommendation at page 50 for the repeal of the rule, that

no one engaged in teaching a subject for any examination should be appointed to set questions in that subject for that examination.

The reason for this recommendation, as I understand it, is that teachers are the persons best qualified to set proper question papers in their respective subjects. Theoretically, perhaps, this may be true; but judging from practical results, one cannot say much in favour of papers set at our examinations by teachers as examiners. For though the rule prohibiting the appointment of teachers to set papers has been in operation in Calcutta only since 1890, the complaint against the suitableness of the papers set has been of much longer duration: and the questions set before that date do not compare favourably with those of subsequent years. Nor has there been any great practical inconvenience felt in getting competent examiners notwithstanding the operation of the rule, professors of Physics and Mathematics, and of English and History, changing places in setting papers each in the other's subject, professors teaching the B. A. course setting papers for the F. A. examination, and professors of colleges affiliated to one Indian University setting papers for the examinations of another.

While thus the necessity for changing the rule is at best doubtful, the reasons for maintaining it are, in my humble judgment, in full force still. The rule in Calcutta was adopted on the unanimous recommendation of a committee (of which two such educational experts as Sir A. Croft and Mr. Tawney were members) appointed



to enquire into and report upon the alleged premature disclosure of certain examination questions (see the Minutes of the Calcutta University for 1890-91, page 49), and the view maintained by one of the professor examiners concerned in defending his action, shows that there may be such honest differences of opinion in connection with the matter as would make the rule under consideration a very desirable one. The rule does not imply any reflection on the integrity of teacher examiners, but it is intended only to guard against the pupils of any teacher from having an undue advantage over other candidates at any examination, and to relieve the teacher from a conflict of duties which may arise if he is appointed to set questions in his own subject. That such undue advantage may be given, and such conflict of duties may arise, is clear when we consider that a teacher in teaching properly, must dwell on the relative importance of the different parts of his subject, and an examiner, to examine properly, must set his question paper keeping in view such relative importance; and it is difficult to prevent the teaching from affording a fair indication of the nature of the expected examination. Mr. Todhunter of Cambridge, in his "Conflict of Studies and other Papers," says (I am referring to his remark from memory, not having the book before me now) the wonder is that the importance of a rule like the one under consideration is not more readily recognized.

To my mind, it is of the utmost importance that we should secure the confidence of the public generally,

and of the students in particular, in the absolute fairness of our University examinations. Again, if it is necessary in the interests of discipline that students should not talk or think lightly of their professors and examiners, we must carefully avoid giving them any reasonable ground for talking or thinking in that style.

I therefore think that the rule in question is a salutary one and should be generally followed.

#### XI.—Improvement of School Education.

I may here add a few words which, though not strictly entitled to form any part of my Note of Dissent when the Report does not expressly affirm anything to the contrary, may nevertheless find a place in this Note, as the majority of the Commission, disagreeing with me, thought it not quite within their province to consider in detail or express any opinion upon the points I am going to speak of.

We are agreed that although there has been a rapid multiplication of Colleges and schools connected with our Universities, and the number of graduates and undergraduates has grown largely, the education imparted is not as thorough, and the highest standards attained not as high, as might be desired.

The evidence before us shows that these unsatisfactory results are due to four causes—

- (i) unsuitable text books and courses of study,
- (ii) inefficient teaching,

- (iii) injudicious methods of examination, and
- (iv) insufficient encouragement for post graduate study.

And the operation of some of them is intensified by the poverty of the majority of Indian students, which renders them unable to obtain the help of competent private tutors. The first mentioned three causes have been dealt with in our Report so far as they directly concern the Universities, and means suggested for their complete or partial removal. The last (poverty) can only be taken note of as a reason for emphasizing the necessity of tutorial supervision in our colleges.

The first three causes just referred to, begin, however, to operate much earlier in the student's career than the stage at which he enters the University, and the mischief produced by their operation for eight years of the most impressionable period of student life, is not likely to be undone by improvements in the system of College or University education for a succeeding period of four or five years. The real improvement of University education must have its foundation laid on an improved system of school education; and the few words I am going to add with reference to the three causes mentioned above, so far as they affect school education, may not, I venture to hope, be deemed altogether out of place.

(i) *Unsuitable text books and courses of study.*—One reason why our boys learn English so badly, and why they mechanically commit to memory many things



intelligently, and who are of high moral character and even temper and are able to influence their pupils more by love than by fear; and they should be better paid than they are now. And we should have rules requiring (1) that no class or section of a class should contain more than 40 or 50 students and (2) that the higher classes should have regular written exercises, so necessary to enable a foreigner to learn to write English correctly.

(iii) *Injudicious methods of examination.*—There are three public examinations which come before the Entrance, namely, the Lower Primary, the Upper Primary, and the Middle Vernacular, some of which are compulsory in certain Provinces. The question papers set at these examinations are not much better than those set at the Entrance Examination; and they encourage cramming in the same way. Moreover, the pressure of too many public examinations, as Dr. Miller in his evidence justly says, must have an injurious effect on the infant mind.

These examinations are held to test the fitness of boys after they finish their education in their vernacular language, and are necessary so far as students not intending to proceed further in their studies are concerned. Nor would I be opposed to boys learning subjects like Mathematics, History and Geography in their vernacular, if they were taught systematically and once for all, and were not required to be learned over again in English, and if such a method was as compatible with their learning English thoroughly as

the method of reading those subjects in English, a point upon which there is much difference of opinion. But to require boys of 11 or 12 years to read a number of subjects hurriedly in their vernacular, in order that they may have time to read them again in English for their Entrance Examination, is a course which must prove injurious to mental progress.

There is one more reason, not noticed in our Report why the highest results attained by our Universities are not as high as might be desired; and it is the want of encouragement for our graduates, in the shape of scholarships or educational posts with suitable emoluments and sufficient leisure, to stimulate them to work in the fields of original research. The Prem Chand Roy Chand Studentship in Calcutta has of late years been utilized in this direction, and a few research scholarships have been founded. The enlightened liberality of the country should come forward with more help; and with greater encouragement, better results may be expected.

Before I conclude, I think it is due to my learned colleagues and to myself that I should say that I have given my most anxious attention to the points on which I felt bound to differ from them, and that our differences are due to our approaching the problem of educational reform from somewhat different points of view. My learned colleagues have aimed exclusively at raising the standard of University education and college discipline, and some of the measures of reform they have advocated for the attainment of that exclusive

object, naturally enough, tend to place education under the control of Government and small bodies of experts and to reduce the control of what is known as the popular element, to repress imperfectly equipped colleges and schools, to deter students of average ability and humble means from the pursuit of knowledge, and, in short, to sacrifice surface in order to secure height. While yielding to none in my appreciation of the necessity for raising the standard of education and discipline, I have ventured to think that the solution arrived at is only a partial solution of the problem, and that we should aim not only at raising the height, but also at broadening the base, of our educational fabric. And where I have differed from my learned colleagues, I have done so mainly with a view to see that our educational system is so adjusted that while the gifted few shall receive the highest training, the bulk of the less gifted but earnest seekers after knowledge may have every facility afforded to them for deriving the benefits of high education.

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# National Council of Education Bengal

## Statement of objects and Plan of Work.

### *Preliminary Remarks.*

Those who believe that there is a Divinity that shapes our ends, naturally wish to invoke Him at the commencement of every important undertaking, to illumine what is dark in us, to raise and support what is low. I would therefore at this moment invoke that

আদ্যং পুরুষনীশানং পুরুহুতং পুরুষ্ঠতং

ঋতনেকাগুরুং ব্রহ্ম ব্যক্তাব্যক্তং সনাতনং ॥

that supreme Intelligence, the Origin of all things, worshipped and adored by all, that One, immutable, revealed and yet unrevealed, eternal Truth, and pray that His hallowed name may help us to relinquish all that is sordid and selfish, unworthy and unholy, and put forth our earnest efforts to attain the great object we have in view.

This being the inaugural ceremony of an institution which intends to undertake in its humble way the serious work of education—the work of training workers for the various departments of life, I should not be justified in occupying your time with mere words, even if I had a richer stock of them than what I happen

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Speech delivered at the meeting, held at the Town Hall on 15.8.1906 for the inauguration of the National Council of Education Bengal under the presidency of Sir Rash Behari Ghosh.



to possess. Forgive me then if my words are few and uttered with some degree of diffidence. Not that I am wanting in confidence in the ultimate success of the institution we are met here to inaugurate ; but I would patiently wait for results without raising expectation high. It is work and not words that the public expect from us. The only useful purpose which words can serve at the present stage of our progress is to give the public an idea of our object and our plan of work, and to exhort our teachers and students to earnest exertion ; and that is what I propose to do. An explanation of our aims and our methods may secure for us greater sympathy and support from our friends, and may serve to soften if not to silence unfriendly criticism.

*Statement of objects.*

The objects of the Bengal National Council of Education, as stated in its Memorandum of Association, are amongst other things,

(1) to impart Education, Literary and Scientific as well as Technical and Professional, on national lines and exclusively under national control, not in opposition to, but standing apart from, the existing systems of Primary, Secondary and Collegiate Education, attaching special importance to a knowledge of the country, its literature, history and philosophy, and designed to incorporate with the best oriental ideals of life and thought the best assimilable ideals of the west ;

(2) to promote the study chiefly of such branches of the arts and sciences as are best calculated to

develop the material resources of the country and satisfy its pressing wants :

(3) to provide for denominational religious education subject to certain conditions :

(4) to create and maintain a high standard of proficiency and to enforce strict discipline in accordance with the best traditions of the country :

(5) to impart and facilitate the imparting of education ordinarily through the medium of the vernaculars, and for that purpose to prepare and encourage the preparation of suitable test books in the vernaculars in arts and sciences ;

(6) to create and maintain a high standard of qualification, intellectual as well as moral, in teachers, and found and maintain professorships and fellowships ; and

(7) to provide and arrange for meetings and conferences to promote and advance the cause of education.

It may not be out of place here to say a few words to explain why these objects are deemed necessary or desirable, and how they are intended to be attained.

### 1. *Education on National Lines.*

In relation to the first mentioned object, there may be misconceptions which should be removed at the very outset. It may be said that though love of one's own country and one's own nation is laudable, yet education should not be limited by considerations of nationality, but should proceed upon a cosmopolitan basis. This may be true to a certain extent, and so far as it is true,

the National Council accepts it by expressly providing for the incorporation of the best assimilable ideals of Western life and thought with our own. But though this assimilation of foreign ideals is desirable in the later stages of mental growth, in the earlier stages, such assimilation is not possible, and any attempt to force it on, will retard instead of accelerating the healthy development of the mind. Every student, when commencing his school education, brings with him in addition to his outfit of language the importance of which should be separately considered, his stock of thoughts and sentiments, the gift of his nation, which the teacher, instead of ignoring and hastily displacing, should try to utilize and gradually improve. Want of due regard for this elementary principle is, I think, one of the main reasons why the existing system of English education in this country has failed to produce satisfactory results. (1) Profiting by past experience, and proceeding on *a priori* grounds, the National Council has accordingly deemed it not only desirable but necessary to resolve upon imparting education on national lines, and attaching special importance to a knowledge of the country, its literature, its history and its philosophy. But while

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(1) Babu Hirendra Nath Datta when moving the Resolution on "National Education" at the 22nd Indian National Congress held at Calcutta in December 1906 said

"Sir George Doss Banerjee one of the most sedate and conscientious of our public men, sometime Vice-Chancellor of the Calcutta University, who from his long training at the Bar and the Bench has learned to weigh every word before he utters it said "The existing system of English Education has failed to produce satisfactory results and the time for changing the method is certainly arrived."

feeling convinced that there are defects in the existing system of education and seeking to avoid them, we do not ignore the benefits received from it; and the education to be imparted by the National Council of Education is intended to stand apart from but not in opposition to the existing system.

Defective as that system may be, it has helped the spread of education, and it is because it has been tried that we are placed in a position to find out its defects and devise means of reform. The time for change of methods has certainly arrived. (1) One party thinks that by raising the standard of education and increasing the severity of examination tests so as more largely and more effectively to exclude the less fit from the field of work, and by making the controlling body less influenced by the popular element which is supposed to be averse to the enforcement of any stringent measures, all that is needful will be secured. There is another party, including many, if not all, the members of the National Council of Education, who believe that the defects in the existing system of education lie deeper and require more radical but less stringent measures of reform; and who while equally anxious to raise the height of our educational fabric, are for broadening its base at the same time, so that those seeking education may have what they are fitted for, and none but the absolutely unfit may be excluded from the benefits of education.

I view the matter in its purely educational aspect, and I deem it undesirable as it is unnecessary on an occasion like this, to discuss the question of Government

policy, or to dwell upon the causes that have led to the establishment of the National Council of Education. I would only remark that none need be under any apprehension that the National Council of Education is antagonistic to any one or opposed to the interests of other educational institutions. We shall certainly teach our pupils to love their country and their nation, but we shall never tolerate in them, much less, teach them, want of love for others ; for we devoutly believe in the principle, often lost sight of by many in the elation of prosperity or under the exasperation of adversity, that true self love is incompatible with want of love for any fellowman, and that true self interest can never be secured by injury to the legitimate interests of others.

There is ample field for educational work, and ample scope for trial of new systems. Only a very small section of the population of the country is receiving education now, and that education is given under one uniform system all throughout. An educational institution proceeding on new lines may at least claim a fair trial. Moreover unhealthy competition must be most unlikely in this case. Our College and School have the rare good fortune of being supported by endowments, and they will not have to depend upon fees from students.

While thus disavowing all intention of antagonism and rivalry, we confidently hope that this institution will prove a rival of other educational institutions in this sense that its intrinsic merits may, Heaven willing,

enable it to show satisfactory results. But then where is the harm? We claim no monopoly of methods. If our methods are found efficacious, they may be adopted by others and then all rivalry will disappear.

The question might be incidentally asked why if there is no rivalry, the Council does not utilise any of the existing colleges and schools by granting them pecuniary aid. The answer is simple. They all follow the system sanctioned by the Universities and are not prepared to adopt our scheme.

## *2. Scientific & Technical Education.*

Our second object, namely the promotion of scientific and technical education, will, I am sure, be approved by all. Technical education is absolutely necessary as affording the only possible solution of the bread problem. Many of our friends would go so far as to say that we ought in the first place to devote all our resources and energy to technical education, leaving liberal education to be provided for by the existing system. While I yield to none in my appreciation of the necessity of technical education, and while I hail with joy the opening of the Bengal Technical Institute through the enlightened liberality of my esteemed friend and fellow countryman, Mr. Palit, I am not prepared to neglect liberal education in any way. If technical education is necessary for our material prosperity, liberal culture is at least as necessary for our true happiness. Exclusive devotion to material pursuits without any counterbalancing influence of liberal spiritual culture tends to immerse us in materialism with its

many attendant evils such as the unnecessary multiplication of our physical wants, the interminable conflict between capital and labour and the abject poverty of certain sections of the people. To quote the words of the learned Principal of the Bengal Technical Institute "One of the most important effects of the innumerable inventions for gratifying our senses has been to multiply our wants and raise the standard of living and thus to intensify the struggle for existence. The animal necessities of life render a certain amount of struggle almost inevitable. But the object of true progress is to minimise, not to increase it. The more our energies are absorbed by it the less room there is for their employment in the higher struggle of the soul for attainment of a better condition." And these are the words, not of a visionary or enthusiast, but of a sound practical man of science.

In regard to technical education the Council does not entertain any ambitious project. It does not propose any comprehensive scheme for the sake of logical completeness. It will be content to promote the study of such branches of the arts and sciences as are best calculated to develop the material resources of the country and to satisfy its pressing wants. Its resources are extremely small compared with the requirements of any scheme of technical education however incomplete; and the Council appeals to the public for funds, and hopes that through the exertions of certain gentlemen who are leading members of both the institutions some satisfactory scheme of co-operation with the Bengal Technical Institute may be devised.

### *3. Religious Education.*

About the third object of the Council namely, religious education, there has been some difference of opinion. Being deeply convinced of the necessity of religious education, the Council have resolved upon providing for denominational religious education subject to certain conditions which I need not here consider in detail. An hour will be set apart for religious instruction when students professing different creeds will go to their respective teachers for instruction, which will not include any ritual observances. One chief purpose of such instruction is, if I may be permitted to add, to evoke and foster the religious sentiment and to make our young men realize the presence of God and the nearness of a future state, so that they may go right amidst all the difficulties of life, under the encouraging assurance that there is a beneficent almighty Power always watching over them and the land of promise where the wrongs of this world will be set right is not far off.

### *4. Proficiency and Discipline.*

The object of the Council next specified above, is to exact a high standard of proficiency and to enforce strict discipline. The public in general and the student community in particular should take note of this express announcement of the Council, and remember that it will never tolerate any low standard of proficiency or laxity of discipline. Of the two main objects of education, namely, the storing of the mind with knowledge, and the training of its faculties, intellectual and moral,



we consider the latter to be of much greater importance. And the Council will always take special care to make its methods of teaching helpful towards the development of the powers of intelligent observation, independent thinking, and self-reliant exertion, and the formation of habits of reverence for superiors, obedience to authority, and readiness to respond to the call of duty, rather than to the mechanical acquisition of knowledge and the memorising of moral maxims.

*5. Vernacular to be the medium of Instruction.*

Another express object of the Council is to impart education ordinarily through the medium of the vernaculars, English being studied as a second language and to prepare, and encourage the preparation of, text-books in the vernaculars in arts and science; and if this object is attained, it will have far-reaching consequences.

Except in the lowest forms, the different subjects of study have at present, all to be learnt in our schools and colleges in English, and this throws no small burden on our students. English is a very difficult language for a foreigner, especially a Bengali to learn because English and Bengali differ so widely, not only in their vocabularies but also in their grammatical structures and idioms. And this difficulty, is really so great that it not only overtaxes the energy of our students, but also cramps their thought. Our scheme of imparting knowledge so far as practicable through the medium of the vernaculars will lighten the labour of the student and make the acquisition of knowledge

more speedy and more direct. There is no doubt a practical difficulty arising from there being so many different vernaculars. We shall have to select not more than two; and I think they should be Bengali and Urdu.

The impetus which our scheme will give to the preparation of text-books in the different subjects in Bengali and Urdu will enrich those languages and their literature, and thereby indirectly help the diffusion of knowledge and culture among the people generally.

We keenly feel our dependence on foreign countries for the supply of manufactured articles some of which are among the necessities of life. How much more keenly should we feel our dependence on a foreign language for the supply of words for the interchange of thought not only in serious discourse on scientific subjects such as Mathematics, Psychology, Economics and Physics but even in ordinary conversation on many matters of every day concern. And the Council in that branch of its work which seeks to supply our language with necessary words for the interchange of thought is entitled to encouragement and help from every true supporter of the *Swadeshi* movement. Mark the lesson which history teaches. The ignorance of the Middle Ages was not dispelled and the Revival of Learning was not complete until knowledge began to be disseminated through the modern languages. Nor can we expect any revival of learning here until it is imparted not merely in its primary stage, but in the higher stages as well, through the medium of the vernacular.

### *6. Encouragement of Research and Training of Teachers.*

The next aim of the Council as specified above is to encourage research by the grant of fellowships to advanced students, and to train teachers who should make teaching the great object of their life.

Great discoveries it is the rare privilege of genius to make or the occasional good luck of lesser intellects to hit upon. And no genius can be called into existence by the offer of fellowship, nor can a lucky chance be created by effort. But leaving great discoveries apart, there is much useful original research which bright intelligence properly trained and equipped with necessary appliances, can accomplish, and thereby add to our stock of knowledge or means of physical comfort: and the Council so far as funds permit will encourage workers in this direction.

One great drawback in the progress of education is the want of competent trained teachers. It is not every one who knows a subject that can teach it properly. Knowledge of the subject to be taught is no doubt a necessary qualification in a teacher: but it is not a sufficient qualification. A teacher must possess many other qualifications of a high order, intellectual as well as moral. And the training of a body of competent teachers must be a necessary preliminary to the work of education. Teaching is an art and a difficult art: and the art is based upon recondite principles of the science of mind. Every teacher must learn his art and know at least as much of mental science as

concerns his art. And if the trained Schoolmaster is abroad the spread of education will receive a powerful impetus.

### *7. Organisation of Educational meetings.*

The last of the objects of the Council to which I wanted to call our attention, is the organisation of meetings and conferences for advancing the cause of education. Besides occasional meetings and conferences it is proposed to have regular meetings at which persons interested in education may meet and interchange their views on various subjects and educate each other, youth profiting by the experience of age, and age being rejuvenated in knowledge by contact with youth.

### *II. Plan of work.*

The above are some of the many excellent objects which the National Council of Education has in view and the next question is, how does the Council propose to attain them.

### *Scheme of Studies and Examinations.*

The Council has prescribed courses of study under three heads, namely, (1) Primary, including a three years' course to be commenced by a boy in his 6th year; (2) Secondary, including a seven years, course to be commenced by a boy in his 9th year and finished when his age is 15 years, the course for the 5th year and the 7th year being respectively equivalent to the present Matriculation Course, and the course for the Intermediate or F. A. Examination of the Calcutta University; and (3) Collegiate, including a four years'

course in a single subject, literary or scientific with one allied subsidiary subject, equivalent to the B. A. Honour Course of the University.

The scheme of Technical Education has not yet been completed. It will be settled after consultation with experts.

There will be three Public Examinations, one at the end of each course; and for some years there will be another Examination at the end of the 5th year of the Secondary course.

I will not take you through the details of these courses but merely point out to you some of the special features of the scheme of education adopted by the Council.

1. The scheme attaches just importance to the *awakening* of the power of *observation* and *thought* by means of Object Lessons.

2. It seeks to make education *pleasant* to the learner by pre-scribing lessons so as alternately to satisfy and stimulate natural curiosity.

3. It seeks to make education *easy* by imparting it through the medium of the learner's vernacular.

4. It seeks to make education *real* by insisting on the learner's acquiring a knowledge of *things* and *thoughts* and not merely of *words* and *sentences* which are only their verbal expression.

5. It seeks to *save* the learner's *time* by arranging the course of study so as to enable him to master in 5 years, after finishing his Primary Education, what he now takes 7 years to learn, the standard for the 5th

year being equal to the present Entrance standard of the Calcutta University ; while that for the 6th and 7th years is equal to the standard for its Intermediate Examination in Arts, attainable under the existing system only after 9 years study.

This saving of time will be the result of imparting knowledge through the medium of the student's vernacular and of excluding from the course of study the encumbrance of unnecessary difficulties and unimportant details.

6. The scheme facilitates Technical Education by providing for its being taken up at three different stages of the learner's progress, namely :—

- (1) At the end of the Primary Course (*i.e.*, at the age of 9 years.)
- (2) At the end of the 5th year of the Secondary Course (*i.e.*, at the age of 14 years.)
- (3) At the end of the 7th year or the completion of the Secondary Course (*i.e.*, at the age of 16 years.)

7. The scheme specializes the Collegiate Course to a much greater extent than what is the case under the existing system, and thus affords better facilities for higher education to students who are excluded from it now by reason of their being required to attain proficiency in a multiplicity of subjects.

8. The scheme reduces within the narrowest limits the number of public examinations which are a severe strain on students, and are hindrances rather than helps to real study.

9. The scheme provides for moral education by requiring Teachers and Professors to avail themselves of every opportunity afforded by the ordinary lessons, in imparting it, and by requiring the enforcement of strict discipline in accordance with the best traditions of the country. The scheme also provides for Physical Education and Religious Education subject to certain conditions.

10. The scheme as a whole seeks, on its Liberal side, to train students intellectually and morally so as to mould their character according to the highest national ideals; and on its Technical side, to train them so as to qualify them for developing the natural resources of the country and increasing its material wealth.

#### *A Model College and School.*

The Council has established a Model College and a Model School for imparting instruction in the courses prescribed, and appointed professors and teachers in the subjects likely to be taken up by students. Regarding the efficiency of the teaching staff I shall only say this for the present, that the gentlemen appointed are either experienced teachers or distinguished graduates of Indian or European Universities. I will not say more but leave their efficiency to be proved by their work. There is however one merit in our staff which is entitled to immediate recognition. It is the spirit of self-sacrifice which almost every member of the staff has shown. Every one of them has made some personal sacrifice in joining our institution, and is actuated by a

real desire to serve his country. The best thanks of the Council are due to them.

*Our Students and their Future Career.*

Two important questions here arise,—first what classes of students are likely to join our School and College?—and second, what future careers will their training under us qualify them for?

These are questions which demand careful consideration. They have occupied the attention of several members of the Council, and I shall briefly indicate to you the answers that have occurred to us.

We do not know what value will be attached by the Universities or by the Government and other employers of skilled labour, to the training we give and the tests we have prescribed; and we should therefore proceed upon the assumption that they will receive no recognition, except from Zemindars and private associations that may view this national movement with special favour. Students and their guardians must therefore clearly understand that those who join our School or College do so for the intrinsic benefits derivable from our training and not for any extrinsic advantages accruing out of it. Those who seek Government scholarships, University degrees or Government service will not have much inducement to join our institution. But they who seek knowledge and culture for their own sake, and they who seek to earn their living otherwise than by Government service or the practice of the legal profession, may not feel the same hesitation in taking admission into our College or School. We shall give our students every



facility for gaining sound and useful knowledge for cultivating their mental powers, and for forming good habits. There will also be a few scholarships and fellowships available for deserving students. And these are all the advantages we can offer. In this state of things, we do not expect any great rush of students at least for the present. Nor need we feel regret if this is the case. For if the number of our students is small we shall be better able to look after them than if their number was large. There is one other class of students who will come to us, and they are those whom the University rejects or does not suit. They are an important class for whose education the National Council ought to provide. They may not be very brilliant students, but they are not all necessarily of inferior intelligence. The Calcutta University by insisting on proficiency in a multiplicity of subjects not unfrequently rejects candidates, who in their favourite subjects are fitted to do solid work and earn distinction. These students will naturally seek admission here, and if properly directed, they may do work which will reflect credit on them and their teachers.

Moreover, our Primary, Secondary and High Proficiency courses are so adjusted that no class of students, whatever their aims and aspirations may be, need be excluded from them. In our scheme, a student would ordinarily finish his Secondary course by the time he completes his 15th year, that is, one year before he is eligible for the Matriculation Examination of the University, and that Examination will be no difficult matter for

him. So that aspirants for University degrees may always avail themselves of the advantages of our system of education in the Secondary stage.

Then again, University graduates may join our institution for higher study and research work or for receiving training as teachers. But it should be understood that the Council does not intend to admit students who are preparing for University Examinations, and convert our College into a coaching institution for those Examinations. That would be contrary to one of our fundamental principles, which is to make Examinations serve as a test of study and not to make study serve merely as a preparation for Examinations.

I come now to the second question, namely, what careers will the training we give qualify our students for ?

Government service and the legal profession must be left out of consideration for some time at least. This is a drawback, no doubt; but is it a serious one ? The legal profession is overstocked, and Government service in the higher grades is available only for a small number among the best graduates. And it will perhaps tend to the benefit of all concerned, if the energies and aspirations of the rising generation are to some extent diverted to other directions. If the two great old avenues are closed for our students, in the self adjusting beneficent economy of nature, fresh ones will be opened, for which the times are propitious.

Agriculture, Manufacture, and Commerce are the fields to which our educated young men must turn

their attention ; and the scheme of study framed by the Council makes provision for qualifying students for work in those fields.

Lastly, there is the noble profession of teaching in which there is ample scope for work. And if the National Council of Education can send forth from time to time bands of well trained teachers it will be doing substantial work to help the spread of education.

I have now given you a rough outline of the aims and plan of work of the National Council of Education. It remains for me to offer our heartfelt thanks to Babu Brajendra Kishore Roy Chaudhuri and Babu Subodh Chandra Mallick whose munificent endowments have enabled the Bengal National Council of Education to commence its work. They have earned the lasting gratitude of the country and we hope their bright example will be followed by many. Nor must I omit to acknowledge our obligations to Babu Satis Chandra Mukerjee who has consecrated his life to the work of Education.

Though we have been proceeding with the utmost economy and have been fortunate in securing the services of a competent teaching staff on very small remuneration, we still want funds, and large funds, to enable us to give effect to our scheme. We must appeal to our countrymen for support and I hope we shall not appeal in vain.

*Advice to students.*

Before I conclude I may be permitted to address a few words to our teachers and students. To the former I have very little to say. They have by accepting office under the Council at considerable sacrifice of personal interest, shown such genuine devotion to the cause of national education, that no words of exhortation are necessary from me. I will only remind them that our work will be keenly watched and severely scrutinised, and that we should always be prepared to be judged by the results of our labour.

Turning now to my young friends the students, I would ask them to remember two things, first, that they are Indian students, and next, that they are students of institutions under the control of their National Council. As Indian students they should be true to the best traditions of student life in India which in the good old days was a life of *Brahmacharyya*. Theirs should be a life of ascetic simplicity, spotless purity, and rigid discipline; and they should cultivate habits of reverence for superiors, obedience to authority, and readiness to respond to the call of duty. In their youthful ardour they are full of enthusiastic love for their country. They cannot show that love better than by conducting themselves so as to make the work of their National Council of Education a complete success.

They should not allow the distressing phantom of an impending examination to haunt them in their hours of study; but they should read with the pleasing assurance that they are gaining knowledge; and they

should remember that student life is a period of preparation. not merely for the temporary trial in the examination hall, but also for the continued trial in the world outside.

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## Hindu University.

'The resolution which I have been called upon to second runs in the words :—

'That this meeting approves of the foundation of a Hindu University.'

In commending this resolution for your acceptance I think I shall have to satisfy you on three points :—

1. Whether Denominational Universities are desirable ?

2. Whether multiplication of Universities is desirable ?

3. Whether a Hindu University is desirable ? and what is the true idea of such a University ?

The third point really involves the other two ; but I shall consider them separately for convenience of discussion.

I take the first point first.

Some opponents of the Hindu University movement who are friends of India, say that the establishment of denominational Universities is opposed to principle generally, as education should ignore differences of caste and creed and proceed on a cosmopolitan basis and that it is opposed to the interests of India particularly as it will tend to accentuate and perpetuate differences in religion and will stand in the way of the union of

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Speech delivered at a meeting held at the Town Hall Calcutta on 6.9. 1911 under the Presidency of Sir Rash Behary Ghosh.

the Indian people and their formation into one united nation. These friends of India say, we are Indians first and then Hindus or Mahomedans. I admire this broadmindedness ; indeed I would go much further, and say, I am a man first, then an Indian, and then a Hindu or a Mahomedan. For even though all India is united as one nation, if it is not united with the rest of the world in the common bond of humanity, but is in conflict with other nations outside India, there will not be that peace on earth and good will towards man which are necessary for the progress and happiness of the world. But I do not admit that this establishes the objection against denominational Universities.

One obvious answer to the objection of these friendly critics is that the fact of our Moslem fellow countrymen having come forward for a University of their own alters the situation, that it is no longer possible to have a common Indian University under Indian control in addition to the existing Universities and that if an additional University, which is to be a Teaching University imparting religious education, is to be established for the benefit of the vast majority of the Indian population, it must be a Hindu University. But I will not ask you to base your action upon this narrow ground sound though it be. Nor must I omit to mention here that the question of a Hindu University has not been mooted for the first time after the Moslem University movement was started. Long before that time the idea of a Hindu University had been a cherished idea with our distinguished countryman the Honourable

Pandit Madan Mohon Malaviya. But let us examine the point now before us a little more deeply. True it is as our critics say that education should be based upon a cosmopolitan basis, and that we should remember that we are Indians first and then Hindus or Mahomedans, or rather, as I have put it, men first, then Indians and then Hindus, or Mahomedans. But that is not the whole truth. It is only in our advanced stage of progress, after narrow self has gradually expanded itself and learnt, step by step to extend its sympathies from the family to the sect from the sect to the nation and from the nation to humanity, that true breadth of sentiment which influences life and conduct and is not merely lip deep, can be attained. But in the earliest stages of our progress things must stand very differently. We are born with the narrow selfish instinct of self-preservation. We are bred in infancy amidst concrete domestic surroundings with all their religious and social peculiarities and not amidst abstract humanity or an abstract Indian nationality. And we commence our school and college career not as men, nor an Indian, but as Hindus or Mahomedans of some particular sect. Every student when entering a school carries with him besides his out-fit of language his stock of ideas and sentiments the gift of his family, his sect, and his nation, and the teacher should utilize and improve that stock instead of ignoring it. Teaching generally and moral and religious Teaching specially in order to be successful and productive of speedy results must take particular note of the mental and moral temperament



of the student just as sowing, in order to be successful and productive of speedy harvest, must take particular note of the soil. The Government Universities and Government Colleges, and Schools, following the laudable policy of religious neutrality are obliged to abstain from providing for religious education; but in doing so they leave the spiritual side of the student to lie fallow and lapse into jungle.

The highest aim of education must be no doubt to free the mind from the fetters of sectarianism but we must not attempt to reach by a sudden bound a height which is attainable only by gradual steps of laborious ascent. If a non-denominational school under a non-denominational University has the advantage of keeping the student free from all religious bias, it has the disadvantage of leaving his spiritual nature altogether neglected and of sending him out into the world unprovided with spiritual strength to bear the evils of life which may fall to his lot. And that disadvantage far outweighs the advantage gained.

The objection that denominational Universities will tend to accentuate and perpetuate religious differences is easily met. If there be not one denominational University but two, a Hindu University and a Moslem University, each standing face to face with the other and both working before the jealous eye of a strictly impartial government, a salutary spirit of emulation will be sure to inspire each with an earnest desire to bring out its best not only in knowledge but also in character and religious toleration, so that the spirit

of conciliation between Hindus and Mahomedans will be better encouraged here than it would have been if they had been students of a non-denominational University, just as mutual good feeling among brothers in a Hindu family is well known to be better fostered after partition when they begin to live separate.

But it will be said that though all this may be true, yet when once denominational Universities are allowed to be established, their number will soon become inconveniently large in a country like India which is the abode of the followers of so many different creeds. This brings me to the second point stated above.

My short answer to the objection that the establishment of one denominational University will lead to the undue multiplication of such Universities is this. Though the number of different religious communities in India is large, the number of persons belonging to most of these communities is small, the two really large religious communities being the Hindu and Mahomedan. And these small communities with the exception of two or three will not be able to raise the funds which the government will require as a guarantee for proper working before sanctioning the establishment of a new University. But even if the matter stood differently, what then? India is a large continent with a vast population and has at present only five Universities. The addition of a few more will not be an inconvenient increase in their number. The point is fully discussed in the learned pamphlet of the

Honourable Pandit Madan Mohan Malaviya to whom the Hindu community will ever remain deeply indebted for his earnest exertions for the foundation of a Hindu University.

But it might be urged next, that though India may be large enough to have many Universities, she is not rich enough for that luxury, that it will not be judicious to go after new universities when the old ones which are already well organized are unable to do all that they could for want of funds, and the proper application of any funds that may be available will be to increase therewith the resources of the existing universities.

The answer to this is twofold. In the first place the funds that are forthcoming are being contributed for the foundation of a University under Hindu control, for imparting instruction in Hindu religion as an integral part of education and for training students to live according to the highest Hindu ideals of life. Hindu sentiment is an important factor here; and the funds which are promised for carrying out these definite purposes would not have been forthcoming for any other purpose. In the second place, those purposes, as I shall endeavour to shew presently are justly entitled to claim the appropriation of funds. The existing Universities are organized on a certain basis, and work with a certain scope. The proposed University is intended to be organized on a somewhat different basis which is better adapted for its work and to work within a wider scope, as it will impart religious and technical

education in addition to education in arts and science ; or in other words to have a classical as well as a modern side and each developed more fully than it is in the existing Universities. And it is certainly desirable that such a University should be working side by side with the Universities now in existence.

I come now to the third and the last point namely whether a Hindu University is desirable and what is the true idea of such a University. This is the really important point for consideration here today, and what I have said before does not dispose of this point, though it helps to clear the way. For it might be said that even if there be no general objection to the establishment of a denominational University and to an increase in the number of Indian Universities, the foundation of a Hindu University would still be open to objection, partly on the ground of its being an attempt to revive dying though time-honoured ideals of life and thought and thereby obstructing the paths of progress, and partly on the ground of its being likely to create aloofness between Indians and Europeans and being therefore politically inexpedient. The former ground may be urged by a certain section of our countrymen, the latter by a certain school of Anglo-Indian politicians.

To obviate these objections, it becomes necessary to consider the second half of the third question, namely what is the true idea of a Hindu University ? I shall try to place before you the idea of a Hindu University which the promoters of the present movement

have in view; and when once that idea is rightly understood, our critics will find that all their objections are removed.

As a member though an unworthy one of the Hindu community, I have naturally ardent admiration for the true Hindu ideals of life and thought which to my mind constitute the real landmarks of Hinduism and which have enabled Hinduism to resist those mighty religious, social and political revolutions that have swept over the country. These ideals form the permanent and unchanging features of Hinduism. Round them have grown certain other features which are transitory and changing, and they must be allowed to change with time. Standing erect and keeping firmly attached to these permanent ideals, without any oblique leaning one way or another we must move on with the onward march of time. I say this on the highest authority. For Manu himself has said :—

অন্তে কৃতযুগে ধর্ম্মান্তেতান্নাং দ্বাপরে পরে ।

অন্তে কলিযুগে নৃণাং যুগহ্রাসান্ত রূপতঃ ॥

One set of duties (is prescribed) for the *krita* age, different sets for the *Treta* and *Dwapara*, and again, a different set for the *Kali*, according to the decrease in those ages”

Thus though Hinduism has certain and unchanging features, there is no fear of its being opposed to progress. What then are those permanent features, those unchanging ideals of Hindu life or thought? They are not mere matters of ritual and dogma, important as these may

be the dominant purpose, but they rise above material things and concern the spirit in man. They give on the spiritual side a firm living faith that life is not miserable for the transitory good things of the earth, but a struggle for the attainment of spiritual good. On the practical side, the leading of a life of cheerful self-sacrificion and devotion to the performance of duty regardless of reward for the service of humanity. These being the ideals which a Hindu University will inculcate, there need be no apprehension in the mind of even the most radical reformer that such a University will be antagonistic to progress.

While aiding spiritual advancement a Hindu University will give all due attention to Technical and Industrial education for serving humanity in attaining material progress. For none feels more keenly than the Hindu that exclusive devotion of attention to things spiritual to the utter neglect of the physical side of creation has brought about the lamentably backward material condition in which we are.

It remains now to consider the objection against a Hindu University on the ground of its supposed political inexpediency. Beyond certain restrictions on inter-marriage and inter-dining, Hinduism does not recommend or encourage any aloofness from Her ruling race. On the contrary, loyalty to the ruler is strictly enjoined by Hindu religion and is deeply ingrained in Hindu nature. The Hindu is by instinct and habit law-abiding and peace-loving; And the ideals of Hindu life and thought which I have just referred to, and which

a Hindu University will inculcate namely cheerful self-abnegation, performance of duty regardless of reward, and submission to the inevitable with calm resignation, will be the best safeguards not only against discontent and unrest but also against that fierce conflict between capital and labour, which threatens every moment to disturb if not destroy the peace and happiness of Western Society.

The foundation of a Hindu University is not therefore open to any objection on the ground of political inexpediency.

The promoters of the present movement fully appreciate the reason for the Government's demanding adequate guarantee that the proposed University will work well and without detriment to any interest in the country, and they are ready so to frame the constitution of the University as to afford every reasonable guarantee to that effect.

From every point of view then it is desirable that a Hindu University should be founded and I would beg of all persons interested to merge their minor differences and co-operate earnestly for the attainment of that desirable object.

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**A NOTE**  
**ON**  
**The Dacca University Committee's Report.**

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**1. General Remarks.**

Before making adverse remarks on any specific recommendations in the Dacca University Committee's Report, I feel bound to express my admiration for the thoroughness of investigation and fairness of discussion which the Report taken as a whole evinces, and for the anxious care with which it has elaborated the scheme of the proposed University so as to make it a model of a teaching and residential University.

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This note was written at the request of Lord Carmichael, as will be seen from the letter quoted below :—

GOVERNMENT HOUSE,  
BARRACKPORE.  
*4th January, 1913.*

DEAR SIR GOOROODASS BANERJEE,

I hope you will not think me too relentless, but I hope you will remember your kind promise made to me at the end of last May to send me such suggestions as you should think worth making after you have read the report of the Dacca University Committee.

I am taking the opportunity of some quiet days here to read the report myself.

I read your little book on Education with great interest and so can now express my thanks to you for it more genuinely than I could before reading it.

I shall, I hope, be back in Calcutta on the 14th. Perhaps if convenient to you, you might come and see me one day after that.

Yours very sincerely,  
CARMICHAEL.



## 2. Teaching University—its advantages.

A teaching University is certainly better than a mere examining University, so far at least as post-graduate study is concerned, because it combines efficiency with economy, one set of first class university professors being sufficient to do the work of higher teaching in place of different sets for different colleges.

## 3. Residential University—its advantages and disadvantages.

With all respect for the prevailing opinion on the subject, I am unable to accept the view that the best ideal of a University is one of the residential type. In saying this I do not mean to suggest that the

To explain the first line of Lord Carmichael's letter mention may be made of the fact that Sir Gooroodass Banerjee was unable to join the Dacca University Committee when invited to do so by Lord Carmichael as the following correspondence will show.

GOVERNMENT HOUSE, DARJEELING.

23rd May, 1912.

DEAR SIR GOOROODASS BANERJEE,

With the concurrence of my Council, I have decided to appoint a Committee to frame a scheme for a teaching and residential University at Dacca. I enclose for your confidential information a copy of a letter of instruction received from the Government of India and a copy of the draft of the Resolution which the Government of Bengal will issue in appointing the Committee. From these, you will be able to gather the general lines on which it is proposed to proceed. The Committee will comprise about fifteen persons, and it is proposed to appoint Mr. Nathan as President. In view of the importance and difficulty of the task, I am very anxious that the Committee should include those who are most competent to deal with the subject.

I have heard of your great learning and experience as a past Vice-Chancellor in University affairs and your keen interest in all educational matters and I am very anxious to have the benefit of your assistance and advice on the Committee. I hope, therefore, that you will be able to join the Committee.

Yours sincerely,  
CARMICHAEL.

Dacca University should be of the non-residential type. I know that there is no room for making any such suggestion, as the Government of India and the Government of Bengal are agreed that the new University should be a residential one, and the point is no longer open to discussion; and my only reason for giving expression to the adverse opinion is to show that, while a residential University has certain advantages, it has also certain countervailing disadvantages, and that it is not easy to say which side preponderates.

A residential University is more adapted for physical and intellectual education than a non-residential University by reason of its being able to provide better teachers and appliances and more regular supervision than what students can secure if left to themselves, and by reason

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NARKELDANGA, CALCUTTA.  
25th May, 1912.

To His Excellency the Governor of Bengal,  
May it please your Excellency,

I beg most thankfully to acknowledge the receipt of your letter of the 23rd May, 1912, in which your Excellency has done me the honour of asking me to join the Committee which you have decided to appoint for framing a scheme for a teaching and residential University at Dacca.

In reply I beg to say that, while earnestly wishing I could place my humble services at your Excellency's disposal, and after giving the matter my most anxious consideration, I regret very much that for the reasons submitted below, I feel constrained to express my inability to join the Committee, and my regret is all the more keen by reason of the very kind terms in which your Lordship's request is made.

In the first place, I gather from the nature of the work outlined in the Resolution of your Government that the Committee will have to hold most if not all of its sittings at Dacca, and if that is so, my joining the Committee will require a re-adjustment of my existing public and private engagements and of my habits of life, the strain of which will, in the present state of my health, be too much for me to bear.

of its relieving students from the trouble of looking after their board and lodging, and ensuring for them a certain measure of comfort. But it is less adapted for moral and religious education by reason of that very excess of help, assurance of comfort, and regularity of supervision, which are less helpful in training men for the rough world outside the college walls, where they have to be resourceful in emergency, to struggle patiently and cheerfully with adversity, and to accept the inevitable with calm resignation to a Will that is inscrutable and supreme. Living with parents or guardians, or in small messes under suitable occasional supervision, is far more elastic, gives students far better opportunities of mixing with human beings as human beings and not merely as students, and is far more conducive to the growth of those moral and spiritual qualities so necessary for the world,

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In the second place, I have great doubt whether it would be proper for an ex-Judge of the Bengal High Court to sit on an official Committee under the presidency of one whose official rank is much below that of a High Court Judge. In saying this I must guard against its being thought that my doubt is the outcome of any personal feeling. Personal feeling should always be subordinated to public duty and in the present instance, personally, I have high regard for the gentleman who is proposed to be appointed as President and with whom I worked pleasantly as a member of the Indian Universities Commission of which he was the Secretary. The real reason for my hesitancy to join the Committee is my apprehension that by doing so, I may compromise the dignity of the judicial office I had the honour of holding.

I fear my letter is become rather long but I hope your Excellency will excuse me for this, as I deem it my duty to lay before you fully and unreservedly the reasons which have influenced my decision, so that your Excellency may know them though you may not approve them.

I remain,

My Lord,

Your Excellency's most obedient servant,  
GOORODASS BANERJEE.

than the rigid routine and dead level uniformity of life in a large hostel, where the largeness in the number of boarders must make discipline to a great extent more mechanical than personal. Moreover, differences of caste creed and colour may create unforeseen difficulties in this country. Then again, judging from facts, it cannot be said that the graduates of the non-residential Scottish and German Universities compare unfavourably with those of the residential Universities of England. But I need not pursue the point any further for my present purpose, which is only to caution advocates of the residential system against being too sanguine, and against seeking to enforce it everywhere. Let us wait and watch how it works at Dacca.

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Although he could not join the committee he helped it whenever he could as will be seen from the following letter from the President of the Committee.

BENGAL CLUB, CALCUTTA.

2nd July, 1912.

DEAR SIR GOOROODASS BANERJEE,

I enclose a copy of the minutes of the meeting of Saturday last. You have been so kind and at such great pains to help us that I feel almost ashamed to trouble you further. I should however very much like to know if you think that the compromise which I suggested and which is stated in the passage I have underlined and marked A on page 3 of the minutes, would be a fairly satisfactory solution of the question. From my point of view its merit is that it incorporates the law teaching in the new University and at the same time retains that Central control of the Calcutta University over courses and standards of examinations which Dr. Rash Behary Ghosh and yourself consider to be of such importance.

With kind regards and my renewed thanks for all the help you have given us.

I remain,  
Yours sincerely,  
R. NATHAN.

## 2. Nature and order of the proposed remarks

I am prepared to accept the majority of the recommendations in the Report as they are, and I do not call for any remarks.

While I cannot dissent from what I shall try to indicate as a small and as easily adjustable with the general scheme as possible, consistently with the object I wish to secure.

The order of my remarks will follow the order of the topics in the Report, and not the most convenient or the most logical order.

## 5. Departments of the University—Islamic Studies.—Sanskritic Studies.

The inclusion of Islamic Studies as a distinct Department of the University co-ordinate with Arts and Science calls for remark.

It is quite true that Islamic Studies, from their extent and importance, deserve separate consideration, especially in the University of a Province with a large Mahomedan population. And that is why, though on strictly theoretical grounds Islamic Studies are a subordinate branch of Arts, I would for practical convenience allow them to retain a position co-ordinate with Arts.

But the reasons which hold good for Islamic Studies and secure for them a place co-ordinate with Arts and Science, equally apply to another branch of learning, in favour of which a similar claim was put forward before the Committee (see p. 32 of the Report), and which is styled Brahminic Studies, but which should more properly be called Sanskritic Studies, to indicate its position.

subjects of Pali and Buddhistic literature. Sanskritic Studies are quite as extensive and important as Islamic Studies; the Hindu population of Eastern Bengal is quite a considerable portion of the entire population; and Vikrampur near Dacca was and still is a great centre of Sanskrit learning. Theoretical symmetry and practical justice therefore require equal treatment for these two great departments of Oriental Studies. And either Sanskritic Studies should occupy a co-ordinate rank with Arts as Islamic Studies do, or Islamic Studies should be placed as a subordinate branch of Arts as Sanskritic Studies have been placed in the Report. But as the latter alternative would involve a much larger measure of change in the scheme of the Report, and would give Islamic learning a much smaller measure of encouragement than the former, I would suggest that Sanskritic studies be made a Department of the Dacca University in the same manner as Islamic Studies.

The Committee express the opinion that the experiment of introducing an Anglo-Sanskrit Course should be made in connection with the Sanskrit College in Calcutta. But the Calcutta Sanskrit College cannot confer any Degrees in Sanskritic studies like those recommended in Islamic Studies, nor can it make Sanskrit titles equivalent to University Degrees for any purpose, whereas the Committee in their report (p. 101) recommend that Bachelor's and Master's Degrees (B. I. and M. I.) be conferred in Islamic Studies, and be regarded as equivalent to the Degrees of B. A. and M. A. for Government employment and admission to the B. L.

Course. This involves an inequality of treatment of the two great Departments of Oriental learning which requires to be removed, for considerations of theoretical symmetry as well as of practical justice.

#### 6. Agriculture.

The omission to include Agriculture as a Department of the Dacca University also calls for remark.

Bengal is pre-eminently an agricultural country. Agriculture is the occupation of by far the greater part of the population, and agriculture directly or indirectly is the chief source of wealth of the entire population. The progress of society with its increase in numbers on the one hand demands improvement in agriculture, while the progress of science promises fair prospect of such improvement. If the new University adds a Department of Agriculture, and teaches, and confers Degrees in Agriculture, many young men who now waste their energies to obtain unprofitable Degrees in other Faculties will readily take to agricultural pursuits (which do not like manufacture or commerce require large capital) to the great relief of overcrowded departments of employment, to their own profit, and to the general well-being of the country. A Department of Agriculture will be a far greater boon to the country than the proposed Department of Islamic Studies. Even if this view be considered too sanguine, the experiment is well worth trying, and I would earnestly suggest that Agriculture be added as a Department of the Dacca University, and that a suitable if modest, scheme be framed for a Diploma and a Degree in Agriculture.

### 7. Special Colleges.—A College for the well-to-do Classes.

Of Special Colleges which are recommended to be included in the Dacca University, the Women's College will supply a real want, and materially help the cause of female education.

The Mahomedan College, though open to objection on the ground of its being likely to widen the difference between Hindu and Mahomedan students, will be beneficial to the latter, and is necessary for the Department of Islamic Studies; and so it will be on the whole a useful part of the new University scheme.

But the establishment of a College for the well-to-do classes as a part of the University is open to grave objection. In the first place, there is no necessity for such a College in connection with the University, as it is not proposed (see Report p. 94.) that students of that College should all read for University Degrees, and as the classes for whom such a College is intended have ample means to establish a special College themselves.

In the second place, the inclusion of such a College in the University will impair the integrity of University discipline by the unequal treatment of the rich and the poor side by side, and will give rise to unhealthy feelings in each class towards the other.

In the third place, those for whom it is intended will benefit far less by studying in such a College than they would by becoming students of an ordinary College, and joining in the competition with a better though poorer class of students.



To introduce distinction between the rich and the poor into the temple of learning would ill accord with one of the noblest and most cherished of human sentiments.

I would therefore suggest that the recommendation for the establishment of a College for the well-to-do classes in connection with the new University be not given effect to.

#### 8. Arts and Science.—General Courses of study.

While the Committee have wisely adopted the Matriculation certificate of the Calcutta University as the qualification for entrance into the new University, I cannot say that they have been equally wise in following the former University by allowing bifurcation of the course of study into the Arts and Science courses from the very beginning, with a multiplicity of options in all the courses, except the Junior Course in Science.

The main objection to this early bifurcation is that it enables a student to become a graduate in Arts without knowing anything of Logic or Physics or Chemistry, or to become a Graduate in Science without ever reading anything of History or Logic. And the main objection to allowing a variety of options is that it may give rise to a perplexing multiplicity of incongruous combinations of subjects. the Junior and Senior Courses in Arts according to the Committee's Report (see pages 24 and 25) involving respectively as many as 20 and 15 different groups, and some of these groups containing incongruous combinations like History with Physics and Sanskrit with Zoology.

Now let us examine the reasons why early bifurcation and many options are allowed.

The extent of each subject has, it is urged, increased so greatly, that a student cannot be expected to be able to acquire competent knowledge of any subject unless he confines his attention to a limited number of subjects from the very beginning of his University career. This is the reason why early bifurcation of studies into the Arts course and the Science course is considered necessary. And options are allowed for the purpose of enabling students to select subjects which they like, instead of being compelled to study subjects for which they have no aptitude. These reasons are no doubt valid, but they are not the only reasons which should guide our decision, as there are reasons to the contrary, some of which have been noticed above, which should also be taken into consideration.

The advocates of early specialization (I speak with all due deference) seem to attach too great importance to the increasing of the amount of acquired knowledge, and too little importance to the improving of the capacity for acquiring knowledge. An Arts student studying a little Science, or a Science student reading a little of an Arts subject, though he may thereby acquire less knowledge in his own department in the earlier stage of his progress, does not waste his time, but improves his power of acquiring knowledge by varied exercise in a broader field, and in the later stages of his progress, he will be able to advance much faster than he could by limiting the exercise of his powers within a narrow range.

As for the view that freedom of choice enables the student to select subjects for which he has special aptitude, it is enough to say, that, in the first place, a student entering the University is not likely to be able to judge whether he has greater aptitude for one or the other of two subjects such as Logic and Physics, of neither of which he knows anything; and that, in the second place, what generally determines the student's choice of a subject is not so much his aptitude for it as the supposed facility of passing his examination in it.

The Committee have not overlooked all this (see Report p. 29). They propose to get over the difficulty by leaving it to the University Professors to guide students in the selection of subjects which form suitable groups. But this provision is not sufficient to avoid unreasonable early specialization and perplexing multiplicity of incongruous groups of subjects. It would be better if the University Regulations prescribe a small number of suitable alternative groups of subjects for each Course, leavening the Arts Course with a little of Science and the Science Course with a little of Arts so that some breadth and variety of culture may be ensured along with early bifurcation into Arts and Science, and unnecessary complications may be avoided, giving students at the same time some reasonable choice of alternative groups of subjects.

Keeping in view the foregoing considerations, I would venture to suggest for the Junior Courses in Arts and Science the following groups :—

## JUNIOR COURSE.

*In Arts.**In Science.*

(1) English

(1) English

(2)

(2)

(a) A Vernacular Language. (a) A Vernacular Language.

(b) Elementary Logic. (b) Elementary Logic.

(Each treated as a Half-Subject). (Each treated as a Half-Subject).

(3 to (5)

(3) to (5)

Either,

A {	A Classical Language.	Mathematics.
	Mathematics.	Physics.
	Physics or Chemistry.	Chemistry.

or,

B {	History.
	Mathematics.
	Physics or Chemistry.

I include Elementary Logic in every group because Logic being the science of reasoning, its elementary principles should be known to all students. The inclusion of Elementary Logic will not add much to the burden of the student, as considering its extent, and considering the ease with which the Vernacular Language may be studied, each may be treated as a half-subject.

I include Physics or Chemistry in every group, as much for the practical value of the truths they teach, as for the importance and usefulness of the methods of reasoning and investigation they illustrate.

And I include Mathematics in every group, partly for its disciplinary value as a subject of study, and partly

for the value of the useful truths it embodies. Nor need we fear that a little of Elementary Mathematics will prove a stumbling block to many, if the subject is properly taught, and if the questions for examination are, as the Committee very properly recommend (see Report p. 43) "simple and straightforward, directed to discovering what the student knows rather than to test his ingenuity."

For the Senior Pass Courses in Arts and Science, I would venture to suggest the following groups :—

#### SENIOR COURSES.

<i>Arts.</i>		<i>Science.</i>	
(1) English.		(1) to (3)	
(2) A Vernacular Language.		<i>Either</i>	
(3) and (4)		A {	Mathematics.
<i>Either</i>			Physies.
A { A Classical Language.			Chemistry.
History.		<i>or</i>	
<i>or</i>		B {	Zoology.
B { A Classical Language.			Botany.
Philosophy.			Physiology.
<i>or</i>		<i>or</i>	
C { History,		C {	Physiology.
Economics.			Chemistry.
<i>or</i>			Zoology.
D { Philosophy.		<i>or</i>	
Mathematics.		D {	Botany.
<i>or</i>			Chemistry.
E { Mathematics.			Zoology.
Physics or Chemistry.			

In the scheme of Honours Courses I suggest no change. The Committee very properly consider one Honours Subject as equivalent to two Pass Subjects.

## Dacca University.

## 9. "Examination by Compartments."

I am unable to agree with the Committee in their recommendation that a candidate for a Degree may be examined in the different subjects of his Course "by compartments" that is by instalments (see Report p. 25). This is against the recommendation of the Indian Universities' Commission of 1902, and there are strong reasons against the Committee's proposal.

The argument in favour of examination by compartments is this, that as the strain of examination in all the subjects of the course at one trial is great, a candidate should be allowed to pass first in one of the subjects of the course, and then, to prepare in the remaining subjects giving exclusive attention to them, and to pass in them. That no doubt would be advantageous to the candidate, but that system of examination would be an inferior test of the candidate's fitness. If more subjects than one are prescribed for a course, the object of examination should be to test the candidate's fitness for retaining in his mind a knowledge of all those subjects and for improving his mind by the training received in the course of their study. It cannot be said that it is the same thing whether one is able to study and retain the knowledge of two subjects, simultaneously or successively. In the latter case the student only shows capacity to study one subject at a time, and that capacity is evidently inferior to the capacity for studying two or more subjects together.

Moreover examination by compartments will introduce complications and add much to the work of the University.

I would therefore suggest that the recommendation of the Committee in this respect be not given effect to.

#### 10. Bengali Books of a Mahomedan character.

While fully sympathizing with the desire of the Committee ( see Report p. 31 ) that Bengali literature should expand by including such subjects and ideas from Arabic and Persian sources as will interest Mahomedan students, I would suggest that their recommendation for the encouragement by Government and the University of authors to prepare books on those lines, should carry with it a qualification to the effect that, while Bengali literature should enrich itself by borrowing freely *materials* in the shape of subjects, ideas, and even words, from Arabic and Persian sources, the structure and genius of the language in point of *form* should remain Bengali, and should not become vitiated into Arabicized or Persianized Bengali, somewhat similar to certain well-known publications the language of which is not unaptly called Anglicized Bengali.

#### 11. Text-books.

With regard to Text-books, the Committee observe—  
“We consider that while books must be prescribed in the case of examination in literature, they should not be set for examinations in other subjects, except in so far as may be required to indicate the standard or content of a course” (Report p. 43).

What is stated in this extract by way of exception, should, I think come by way of rule, and I would suggest that text-books be prescribed or recommended in each

subject to indicate the standard and content of the course.

It is very desirable that text-books should be prescribed.

(1) because it is extremely difficult to define the limits of a subject in many cases by a mere syllabus ;

(2) because it is exceedingly inconvenient for the student to revise the matter dealt with in previous lectures, and to prepare himself to follow with readiness succeeding lectures, unless he has a text-book to refer to ;

(3) because it conduces to precision of thought and language on the part of the student if he has a text-book to follow ;

(4) because after all, it is impossible to avoid having a text-book, the lectures taking its place so far as the teacher is concerned, and the notes of the lectures taking its place as regards the pupil.

As for the two main objections against text-books, namely, that they encourage cramming, and they confine the student to the books when he ought to learn the subjects, they arise only when unsuitable text-books and inefficient modes of teaching are adopted. With suitable text-books and judicious teaching, the evils apprehended will disappear.

## 12. *Grading of candidates.*

The Committee recommend that for the Intermediate Examinations, 33 per cent. of the marks in each subject should be necessary to secure a pass, and 59 per cent. and



70 per cent. respectively in the aggregate, to secure a second class and a first class (Report p. 45).

The percentages required for a pass and a second class are fair; but the percentage required for a first class is too high, and it should not exceed 60, when the Calcutta University requires only 50. (see Regulations Chap. XXXI. General Para. I. and Chap. XXXV. General Para. 1.)

It is true, the standard for a first class should be high; but it should not be so high as to be unattainable except by a few, especially for an examination at an early stage like the Intermediate Examination. Intelligent and diligent students should in the early stages of their progress be encouraged to attain a first class, and their success will as a rule be an incentive to exertion for further and greater success in later stages, while failure often acts as a blight. The proverb "nothing succeeds so well as success" is as true of academic career as it is of other careers in life.

I would therefore suggest that the minimum of marks for a first class should not be higher than 60 per cent.

### 13. Conduct of Examination.

While the method recommended by the Committee (Report pp. 45 and 46) for the conduct of examinations and for dealing with doubtful cases, is excellent so far as it goes I would venture to add one more precaution to guard against all chance of error.

When the number of candidates is large, there is always an appreciable chance of error in the work of even

the most careful examiner. I would therefore suggest that when, before the result of an examination is published, any candidates are found to have failed in one subject only, to guard against any possible inaccuracy, their papers in the subject in which each has failed should be re-examined on the method of marking already adopted and without any alteration of the standard.

No similar precaution is needed where a candidate fails in two or more subjects, as the chance of two or more examiners simultaneously falling into error in respect of one and the same candidate is very small, being in mathematical language a small quantity of the second or a lower order.

A rule like the one I have suggested above was tentatively adopted by the Calcutta University many years ago. It was found to correct an appreciable amount of error and to work well on the whole, and was followed year after year; and it is now part of the Regulations (see Chap. XXV. para 7).

#### 14. Students who fail.

The provisions recommended for students who fail (Report pp. 47—48) appear to be somewhat hard.

Students who fail at the first trial may as a rule be presumed to be intellectually inferior to those who succeed. But there are exceptions to the rule, and other causes, such as ill health or distraction from domestic troubles, may account for such failure without there being any inferiority in the intellect. Students who fail otherwise than through wilful negligence, ought to have generous

and encouraging treatment. Though Colleges in their own interest may refuse to readmit them, un-successful students in their interest require suitable provision for their further study.

I would therefore suggest that no hard and fast rule like the one recommended by the Committee that re-admission should not exceed 20 per cent. of the total number of students in the class, should be adopted.

And I would strongly object to the rule recommended that "a candidate who fails at the M. A. or M. Sc. examination may be re-examined once, but should not be eligible for more than a third class."

Perseverance is a great virtue, and it ought to be encouraged. 'Try again' is a good rule, and it should be allowed to be followed. In most fields of work, success is often attained after repeated failures. And even in the field of learning, persevering effort, notwithstanding many failures, has been found to be crowned with success. Nor is the rule recommended in the Report necessary for stopping unreasonable persistency. Students who fail will, after one or two trials, naturally desist from any further vain attempts. So that the only purpose which the rule will serve will be to create real or fancied grievance in those who are shut out from trying their chance. Where there is a natural guarantee against an evil, any artificial rule to stop it is often worse than useless.

I would therefore suggest that the rule restricting the opportunities of students who fail, for trying their

chance again should not be adopted, and that in place of it, the contrary rule followed in the Calcutta University be laid down, expressly allowing unsuccessful students to appear at one or more subsequent examinations.

#### 15. The Staff.

The grading of the staff in the Report (pp. 50-56) is open to objection.

The subject is a delicate one, involving nice and perplexing considerations. It has been dealt with by the Committee very carefully. And adverse criticism is liable to be misunderstood. Nevertheless, as the matter is of vital importance to the efficiency of the University, such criticism cannot be avoided; and I shall say what I think ought to be said, with deference but without reserve.

The Report deals in the first place with the grading of teachers according to the services to which they belong or the terms on which they are employed, and divides them into four classes—

1. Members of the Indian Educational Service.
2. Members of the Provincial Educational Service.
3. Members of the Subordinate Educational Service.
4. Junior Assistants, or Young Graduates appointed temporarily.

It then classifies them according to their academic status in the University into five classes :—

1. Senior University Professors.
2. University Professors.
3. Professors.

4. Assistant Professors.

5. Junior Assistants.

For the former mode of division, the Committee are not responsible, as they have only taken it as they found it; and if the division is objectionable, the fault lies with the Educational Service Regulations, with which we are not directly concerned now. The only remark that may be here made in passing is, that the division of a service like the Educational Service into two different sections, the members of which very often do the same sort of work and possess similar qualifications, but enjoy unequal advantages, must be open to objection. But be that as it may, the classification of the teaching staff "according to their academic status in the University" regarding which the Committee are not hampered by any departmental regulations, ought not to be open to any such objection.

And yet we find that out of the six University Professorships (that is professorships of the highest rank) five are allotted to the Indian Educational Service, and only one, namely, the Professorship in Sanskrit, is allotted to the Provincial Educational Service, though there is no difficulty in finding competent men in the Provincial Educational Service as University Professors in Mathematics and Philosophy in any case.

The disproportionate preference recommended to be shown to one section of the Educational Service as against another section containing in many instances equally worthy men, cannot help being prejudicial to the best interests of the University, by impairing the growth of

harmonious relations among teachers, and by weakening the reverence of pupils for the justice of the administration of their University. It is quite true that according to the highest standard of propriety, so long as a teacher thinks it fit to hold office, he ought to work in perfect harmony with his colleagues notwithstanding any inequality of treatment, and so long as a student continues to belong to a University, he ought to have unfailing reverence for its administration notwithstanding any faults in it. But such high standard of conduct is not always attainable. Nor must we overlook an important point of difference between Education and other departments of Civil administration. An administrator's work may be deemed as done if he succeeds in enforcing obedience whether voluntary or not, and if he can ensure a course of outward conduct in accordance with his rules, whatever the inward feelings of the people may be; but an educator's work can never be said to be done, unless he is able to secure voluntary obedience, and to influence the inward motives of conduct, in his pupils. And faith in the justice of the educating agency is essentially necessary to secure voluntary obedience and to influence the inward motives of those receiving education.

I would therefore suggest that three out of the six University Professorships be allotted to the Provincial Service.

#### 16. Missionary hostels.

The opinion expressed in the Report (p. 71) in favour of allowing missionary bodies to conduct hostels

under the auspices and authority of a college, should not be given effect to, as the working of such hostels may give rise to difficulties on religious and other grounds.

**17. Discipline. Finality of orders.**

With all respect for the position of the Principal of a College and with every desire to maintain his authority, I would suggest that cases of offences involving rustication for any period, or expulsion (dealt with at page 77 of the Report) should be referred to the managing body of the College with the Principal's recommendation.

I make this suggestion having regard to the severity of the punishments of rustication and expulsion, and I may add that my suggestion is in accordance with the view of the majority of the Committee.

**18. Attendance at Lectures.**

The Committee recommend the adoption of five general principles or rules with regard to attendance at lectures (Report p. 77). The first of these is that attendance at lectures should be compulsory; and if that rule is adopted, wilful failure to attend must, as the second rule provides, be dealt with as a breach of discipline. But failure to attend lectures on one subject, though wilful, often proceeds from a desire on the part of those who know that subject well, to spend their time more profitably in studying another subject in which they are deficient, and not from any desire to show disrespect to the lecturer; and to treat such conduct as a breach of discipline will be hard.

I would therefore suggest that attendance at only a certain percentage of the lectures (say 60 per cent.) should be compulsory.

This will secure reasonably good training of the students in each subject, and will at the same time give them reasonable freedom of utilizing their time in the study of other subjects if they think fit.

With the modification suggested above, rule, (5) will not be necessary.

Attendance at lectures is not an end in itself, but is only a means to an end, namely, the ensuring of training ; and where from the class exercises submitted by a student, that end is found to have been attained, to debar such a student from presenting himself for examination will be an unnecessary hardship.

Then again, it should be borne in mind that college students are young men with sufficient sense to understand their own interests, and they will not wilfully and perversely absent themselves from lectures which are really profitable to them. And an artificial rule making attendance at all lectures compulsory, will weaken the natural incentive to make them attractive in order to ensure attendance.

#### 19. Religious instruction.

The Committee observe (Report p. 78) that they "do not find it possible to lay down any general rules or principles regarding religious instruction and observance in the University." It is difficult, no doubt, to lay down such rules, but it cannot be said to be impossible. The difficulty, however, has to be met, in a residential



University. We propose to control the conduct of the student during all the 24 hours of the day, to provide for his physical and intellectual training, and also to some extent for his moral training: and it is most undesirable that his religious training should be wholly neglected. A student who is religiously inclined will, it is true, arrange for his prayers and observances: but in the majority of cases, the greater truths of life which religion teaches, and the higher duties which it inculcates, but the fruits of whose performance lie in the remote future, will be neglected by reason of the lesser truths, and less paramount duties, the fruits of whose performance are immediate, engrossing all our attention.

I would therefore suggest, that facilities for prayers be afforded, and some time set apart for prayer in the daily routine of the hostel, to call the attention of students to their religious duties.

## 20. Physical Training—Healthy rivalry.

The Committee recommend encouragement to games and sports and to the healthy rivalry of inter-collegiate and University competitions (Report p. 79).

The qualification, "healthy rivalry," is very important to bear in mind; for contests in games and sports, if too keenly pursued, may lead to unhealthy rivalry, which is bad alike from ethical and physical considerations, and which may prove positively injurious to health.

The object should be to make our students, not fashionable athletes fit only for display of strength and

skill on the cricket or foot-ball field where there is a large prize to be won, but healthy and hardy young men capable of making sustained exertion and bearing fatigue in the ordinary affairs of life, without any admiring crowd around to cheer them up.

#### 21. Administration of the University—Convocation.

The Committee in their Report (p. 131) recommend that the Convocation should be composed of certain office-bearers, and certain classes of members, one of which, namely, the 11th is to consist of five Mahomedan graduates to be elected by the Mahomedan registered graduates.

There is no objection to this class consisting of five Mahomedan graduates; but it is not desirable that they should be chosen by an electorate composed of Mahomedan registered graduates. The constitution of a separate Mahomedan electorate will accentuate the difference between Hindus and Mahomedans, when there is no necessity for such a provision, and when the five Mahomedan graduates may be elected by the whole body of registered graduates.

I would therefore suggest that the 11th group of members of the Convocation be elected by the general body of registered graduates.

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## Teaching of the higher branches of Agricultural, Technological and Commercial studies in the Calcutta University.

(I).

I beg to move that the words "Agricultural, Technological and" be inserted between the words "of" and "Commercial" in the motion relating to the teaching of the higher branches of Commercial studies.

If my amendment is incorporated with the original motion, it will read thus :—

"That a Committee of Seven be appointed to consider the feasibility of the University taking steps to develop the teaching of the higher branches of Agricultural, Technological and Commercial studies in this University and, if found feasible, to prepare a scheme."

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*Speech delivered at the meeting of the Senate held on the 15th October 1917 when Dr. Nilratan Sarkar moved that a Committee of Seven be appointed to consider the feasibility of the university taking steps to develop the teaching of the higher branches of commercial studies in the University and, if found feasible, to prepare a scheme.*

The motion as modified by the amendment of Sir Gooroodass Banerjee was carried and a committee consisting of the following gentlemen was appointed with Sir Gooroodass Banerjee as Chairman.

The Hon. the Vice-Chancellor (Dr. D. P. Sasthikard)

Sir Gooroodass Banerjee

Dr. Nilratan Sarkar

Dr. Brajendra Nath Seal

Mr. E. E. Biss

Principal W. C. Woodward

Professor T. T. Williams

My amendment, unlike ordinary amendments, does not stand in antagonism with the original motion at all. It only seeks to expand in proper directions the scope of the Committee which the original motion asks the Senate to appoint; for if commercial studies are to be taken in hand, as commerce has to deal with the distribution of the necessities of life, you must have those necessities prepared before you can deal with their distribution. And to prepare those necessities of life, agriculture must be invoked to give you the raw materials, and technology invoked to work out the manufacture of the raw materials so as to convert them into articles fit for use. At any rate, my amendment will not only expand the scope of the committee in desirable directions, but it will also help one of the main objects of the original motion which, as I understand it, is to create openings for our young men in fresh fields in which they may earn a living. If the taking up of commercial education by the University is calculated on the one hand to reduce the congestion at the doors of our colleges by applicants for admission, and also to reduce the congestion at the doors of employment and of the learned professions, the adding of agriculture and technology to the scheme would only help the more to relieve that congestion in both directions. Therefore my amendment has this unique advantage, that if anything, it helps the original motion in an admirable way. That being so, I might have stopped here; but as mine is only an amendment and not an original motion, and as I have therefore no right

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of reply. I may by anticipation answer the possible objections that might be taken. And in doing so, I shall be speaking in a way in favour of the original motion too, for the objections to my amendment to a certain extent are likely to be the same as the objections to the original motion: and some of these objections, as I anticipate them, have already been dealt with by the mover of the original motion.

It might be said that commercial education, agricultural education and technological education, are very good in their way, but why should the University be asked to take them up: the University should deal with liberal education and leave industrial education to other educational agencies. That was the idea that was shared by the great English Universities of Oxford and Cambridge. But there was a time when those views were practically sound. For in the middle ages not only in caste-ridden India, but also in the casteless West, industrial pursuits descended from father to son, and each student of agriculture or artisanship found in his father or other guardian a competent teacher and in his own home and its surroundings a good school, and by reason of the smallness of the quantum of knowledge required, found there sufficient instruction to carry him through. But times have changed. Not only has caste been broken in India, but its equivalent has disappeared in the West also. The son of an agriculturist is no longer an agriculturist: a barber's son becomes a Lord Chancellor, and a painter's son also. Here in Bengal, one belonging to the cultivator

vaste (1) became the founder of an institution for the cultivation of science; and an orthodox Brahmin, (2) though too late in life, is anxious to take to agriculture. The struggle for existence is growing keener and keener, and the little knowledge that sufficed for successful agricultural pursuits and technological occupations a hundred years ago will no longer do. You must bring in greater knowledge and demand from nature with all her kindness larger returns for your labour, and you must therefore help your labour with learning. Knowledge is power. If the motto of the University of Calcutta is "the Advancement of Learning," why should not the advancement of agricultural learning, technological learning, and commercial learning be taken in hand? Learning is learning, and the learning of Homer, Virgil and Plato is not all the learning in the world; indeed it would be wrong to withhold from technological and agricultural pursuits the rank of learned professions. We are now beginning to appreciate the dignity of labour, and you can only show your just appreciation of it by the introduction of the above-mentioned subjects into your seats of learning. Look at the West. All the great modern Universities, those of Manchester, Leeds, Sheffield, and the rest, have got their practical sides, because they have been established after society had changed from the ancient to the modern

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(1) Dr. Mahendra Lal Sarkar C. I. E.

(2) This referred to the speaker himself who purchased a plot of land near Dum Dum for agriculture by his eldest grandson and closely supervised the work.

type. The older universities also are coming round ; and as for the Calcutta University, it has already shown its appreciation of technological education by instituting the Faculty of Engineering. We have had the Faculty of Engineering ever since the creation of the Calcutta University ; and if engineering can come in, there is no reason why agriculture and technology should not come in. Therefore, I do submit that there can be no theoretical objection against my amendment. There may be practical objections ; some of them the mover of the motion has tried to meet. Some may say, in the first place, that all the commerce in this country is in the hands of foreigners ; we Indians have no commerce in our hands. But is there no opening for the Indians in commerce ? Is there no opening for Indians in agriculture ? Is there no opening for Indians in technological pursuits in India ? Can we seriously say that ? The mere fact of import and export being at the present moment carried on by foreigners should be no reason for saying that this is no business of ours. We have not taken it in hand because we are wanting in knowledge. We are seeking that knowledge and do not shut us out at the very threshold. See whether we cannot stand side by side with our competitors, the foreigners. I am sure that if the children of the soil approach our fellow subjects the foreigners, in that way, none of my European friends will be found so heartless as to say : "No, this has been ours, we have had it so long, we are not going to bring you in to share with us this branch of business."

I cannot conceive the possibility even of any such thing being said as regards agriculture. Does not India own a large extent of the earth's surface fit for tillage? Indeed, what other country is there that owns such a large extent? And, are there not workers in India, honest, diligent, perservering tillers? Then why should not agriculture be taken up? So far as agriculture is concerned, it cannot be said that that is not in our hands. It is true that technological pursuits require large factories and large capital, but all that will come in time if we begin now. Therefore, there is no reason for shutting the thing out at the very threshold.

The original motion to which mine is only an amendment is in very modest language; it does not commit the Senate to anything, but only asks the Senate to appoint a committee to consider the feasibility of the University taking the matter in hand. If the committee does not think it feasible the matter will drop. But why should the appointment of a committee be contested? I may add that the teaching of commerce is not likely to be very costly. Agriculture may require a farm and a laboratory, but that too will not be very costly. Technology will be a little costly. The committee will consider that.

Then, again, it may be said, why grant Degrees? The answer to that has already to a certain extent been hinted at by Dr. Sircar. Though caste is tottering, the prejudice of caste still lingers behind, and whilst some of the genteel middle classes, finding the difficulty of



earning a livelihood, are anxious to turn out agriculturists and artisans, still when the choice is between gaining admission to the I.A. and I.Sc. classes in the expectation of getting two letters B.A. or B.Sc. added to their names and of becoming humble agriculturists or artisans, young men of good family hesitate. But the moment it is said that they may have Degrees in Agriculture and Technology, or, at any rate, Diplomas in Agriculture and Technology, you will see what crowds of young men will come to your agricultural and technological colleges. That is a weakness, no doubt, but it is a human weakness. If even in adventurous England, where there are so many openings for young men, they flock to the universities to obtain a Degree and acquire a rank, you should excuse weakness in less adventurous India, where there are so few openings in which our young men can gratify their aspirations. Then it might be said that after all agriculture and technology will not yield much : that may be true. As the Indian Proverb says : "Trade brings prosperity in the fullest measure, agriculture only in half measure, service only in quarter measure, and begging in no measure." So that service which so many of our best men are so anxious to obtain is only one step removed from begging. But be that as it may, although the indiscriminating world prefers the near and showy to the distant and modest and therefore commerce, which brings the necessaries of life to hand is valued more than agriculture and technology, which help to produce those necessaries, let not the wise and discriminating

Senate of the Calcutta University give preference to proud commerce as against humble agriculture and technology.



(2)\*

I beg to move—(1) "That the Report of the Committee on the subject of Agricultural, Technological and Commercial Education be adopted", and (2) "That steps be taken to give effect to recommendations (1), (2) (b), (3) and (4) contained in the Report."

The report is a unanimous one. My learned friend, Mr. Williams, who did not sign the report, because he was not present at the last meeting of the Committee, has, I understand, signified his acceptance of the report as the report of the Committee of which he is a member. The Committee have unanimously come to the conclusion that it is feasible for the University of Calcutta to take steps to develop the teaching of the higher branches of Agricultural, Technological and Commercial studies.

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\* Speech delivered at the meeting of the Senate held on 1st December 1917. The Committee was appointed on the 13th October 1917 and the report with draft regulations complete was ready for discussion on 1st December 1917.

On the suggestion of Sir Asutosh Mukherjee, Principal Heramba Chandra Maitra and the Vice-Chancellor Dr. D. P. Sarbadhikari, Sir Gooroodass Banerjee moved in place of the 2nd part of his original motion that the Syndicate be asked to place themselves in communication with the Faculties of Arts and Science with regard to recommendations (2), (3) and (4) contained in the Committee's report and to bring up a scheme at an early date.

The motion was carried unanimously after a long discussion.

The reasons for that conclusion are stated in the report; I need not repeat them in detail. It will be enough for me to say that the reasons which influenced the Committee are mainly two, one a reason of general application, and another a reason of special application. The general reason is that 100 or 50 years ago the output of knowledge requisite for an agriculturist or a technologist or even a trader to carry on his business was not very large, and it sufficed to pick up the necessary amount of knowledge by tradition from father to son, and that was perhaps one reason why the older Universities did not provide for the teaching of these subjects; but now, with the increasing keenness in the struggle for existence and increasing complexity of economical and industrial conditions, the equipment of knowledge that is indispensable for anyone to engage in any of these pursuits, agricultural, technological and commercial, is so large as to render a thorough University training absolutely necessary, and that is why all the modern Universities undertake the teaching of these subjects.

Then, the special reason with regard to this country is, that, notwithstanding the relaxation of the caste system and the poverty of the country, the existing prejudice in the higher castes against agricultural, industrial, and even commercial pursuits has been so great as to stand in the way of young men belonging to the higher castes from taking to these pursuits. And, yet, it is well known, we read it every day, that a pure literary, or even a pure scientific education

is not enough to enable the great majority of our young men to earn a livelihood. On the other hand, it is a well-known fact that University degrees and other similar academic distinctions are greatly valued in this country. So that it is believed that, if the University institutes Examinations for degrees or licenses in these branches of learning and offers to confer those degrees on young men who can undergo the proper tests, the offer will be largely availed of, to the great relief of our young men, and to the no small relief of the congestion at the doors of the professions and services. These are the reasons that have led the Committee to think that it is time that the University should take steps to encourage the learning and to develop the teaching of these subjects.

There may be difficulties in the way, difficulties which have not been overlooked in the report. Indeed this report, with all its shortcomings, has this merit, that it does not overlook any difficulties ; it does not overstate any point. The difficulties that may be apprehended to lie in the way are the difficulty of getting funds for equipping institutions and paying teachers, and further, the difficulty of giving practical training without which mere theoretical instruction in these branches of knowledge would be useless ; that is the difficulty of obtaining the co-operation of owners of large farms for the practical training of students of agriculture ; the co-operation of owners of large workshops for the practical training of students of technology, and the co-operation of business houses for

the practical training of students of commerce. But it is hoped that, if degrees and diplomas or licenses are offered, and examinations are instituted by the University for such degrees and licenses, that would give an impetus to the project which would bring into existence the necessary educational agencies in the shape of colleges or University Professorships. Then, again, it is hoped that the existing educational agencies, such as the Agricultural Colleges at Sabour and Pusa, may be utilised, and some of our present Professorships, specially those connected with the Sir Taraknath Palit and Sir Rashbehary Ghosh endowments, may be utilised. The Endowment deed of Sir Rashbehary Ghosh expressly lays down that the Professor of Botany should so regulate the teaching of his subject as to help agriculture. So also in the Sir Taraknath Palit endowment, science is to be taught with special reference to its practical applications. Then we may look to Government for some help, and I hope we shall not look in vain. The extract from the speech of His Excellency the Viceroy shows that agricultural education is in contemplation by Government to be given in every district as largely as possible. So that, the apparent difficulties will to a great extent be removed. Nor will it do to give up doing a desirable, indeed a necessary thing, because of the difficulties in the way, if the difficulties can be overcome by an effort. That being so, the Committee have framed a scheme. In regard to the details of the scheme there may be room for criticism, but the question for our

consideration is, if a *prima facie* case has been made out in order that the Senate may arrive at the decision that the report be accepted and steps be taken to give effect to the detailed recommendations.

The courses of study would have to be considered by our Boards of studies. New Boards of Studies may have to be constituted, or references may be made to some of the existing Boards. For instance, in agriculture, references may be made to the Board of Studies in Economics. The details of each syllabus may then be finally settled.

Then as for the main features of the scheme, it will be enough for me to point out that the Committee recommend a five years' course, commencing after the Matriculation Examination or rather the Matriculation stage. For it was pointed out that the passing of the Matriculation Examination should not be insisted upon as a qualification for taking up these courses, and that the passing of any examinations that the Syndicate may consider equivalent may be considered sufficient at the starting point for getting admittance to these classes. An examination at the end of three years for a diploma or license should be instituted, followed by an examination for the Bachelor's Degree after a further period of two years. One important change in the Regulations may be needed at least for the earlier years so long as we have no regular affiliated institutions in these subjects. Students appearing at examinations in these subjects will have to be admitted as non-collegiate students, and for that purpose some relaxation of the strict rules of Chapter

XVI of the Regulations may be necessary, and a regulation of an exceptional nature might be formulated. These being new subjects, for a time a certain amount of indulgence may be granted. I might refer to a well-known instance of indulgence having been shown to induce students to take up the study of a certain subject. When the Medical College of Calcutta was first established, very great difficulty was experienced in getting students to dissect dead bodies. No Hindu would touch a dead body, and the first student who was induced to dissect, was honoured by a full length portrait, which still adorns one of the lecture halls of the Calcutta Medical College.

With reference to other matters of detail, the Committee have made two recommendations in the alternative. I ask for the acceptance of the second of these two alternatives. They are the two alternatives in sub-paragraph 2 of paragraph 13 of our report; the first being, that for the purpose of instituting the new examinations a new faculty of Agriculture, Technology and Commerce be constituted; or if this involved a very large measure of change, then, in the alternative examinations for degrees and diplomas or licenses in Agriculture and Technology be instituted under the existing Faculty of Science, and examinations for a degree and diploma or license in Commerce under the Faculty of Arts. I think the latter will be the more feasible alternative because, if we constituted a new Faculty there might be some difficulty in apportioning representatives of the different Faculties on the Syndicate, the full number

fifteen having already been appropriated by the existing Faculties.

There is also another small matter. The report speaks of a diploma or license. I would ask you to accept a license, because that would give us a 'licentiate' for the holder of it; whereas if it be a diploma we could not get an equally convenient word for its holder. However, these are minor matters.

With these few words I submit that my motion may be accepted. If there are any differences of opinion on matters of detail, they would be settled when the Senate proceeded to frame the regulations. We have only appended to the report a draft of the regulations to indicate the lines on which the actual regulations to be drafted should proceed. When the time comes the regulations may be drafted in detail. In taking the necessary steps, the Syndicate may consult the Boards of Studies and existing Faculties of Arts and Science, and may frame draft regulations and bring them forward to the Senate for acceptance. If any of my learned colleagues feels that there are difficulties, let us bear in mind that they may be overcome by a little effort. Even a fiery horse has to make an effort when starting to draw a carriage. And even the iron horse whose moving power is fire itself, often starts with a jerk in moving a train. Let not the fact that the first start costs an effort make us hesitate to take this step, if we can feel sure that our action is in the right direction and will lead our load of



young passengers in quest of useful knowledge to the right destination.

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*Reply to the debate on the motion.*

After the permission the Senate has been pleased to grant to my motion being put in the modified form in which it now stands I do not think there is much for me to say by way of reply; because the criticisms relating to matters of detail that had been urged do not arise at that stage. There are only two or three points in regard to which I would say a few words. Mr. Archbold had said that the University wanted to hold out before young men illusory degrees to snare them into courses of study which in the end would be of no good to them. There was no such thing. On the contrary, I referred to two reasons why the University should take up this matter; one of them being of general application all the world over, and arising from the necessity of acquiring knowledge in order to carry on pursuits in agriculture, technology or commerce; and a second reason specially applicable to this country I referred to the charm which a degree had for young men of the higher classes. I still maintain that opinion, and I think I am quite right. No one who knows this country and the feelings and prejudices of the higher castes will be prepared to contradict me. When there are prejudices will it be wrong to try to overcome them? If the higher castes have that prejudice against industrial and

agricultural pursuits I do not think we shall be doing any thing wrong if we can overcome that prejudice by instituting degrees and offering them to young men who take to agricultural and industrial studies. Rai Kumdinikanta Banerjee Bahadur said that degrees were not of any use unless government appointments were guaranteed. We have Government appointments in other professions, but the avenues to those appointments have become overcrowded, and the young men of the present day find it very difficult to obtain entrance through those avenues. On the other hand, as Dr. Sircar pointed out, there is opening for employment in other fields such as agriculture and technology. There are no openings on the old lines, or but very few, but there are many openings on the new lines. Prejudice however, notwithstanding that starvation is staring them in the face, prevents many young men from taking to these occupations. Is not then the time fit for the University to step forward and institute examinations and offer degrees to overcome that prejudice, which is the only thing standing between the young men and their taking to agricultural, industrial and commercial pursuits? That is the position at present. Therefore the objection that if no government appointment is guaranteed, the scheme will prove a failure is not sound. In conclusion, I say that my motion has received only a few side attacks, and I ask the Senate to accept the motion.

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## (3).\*

In the interests of education, in the interests of the people of this country whose education this University guides, and in the interests of this University itself, I feel it my bounden duty, much as I respect the mover of the original motion, to oppose his motion and to press my amendment. Just consider, Sir, how the matter stands. The Senate on the 13th of October, 1917, appointed a Committee to consider the feasibility of the University taking steps to develop education in Agriculture, Technology and Commerce. A Committee was appointed; you, my colleagues in Senate, appointed that Committee. I am not sure whether Mr. Shirras was present or not. It sat for several full days, and to the best of its ability, knowledge and judgment, arrived at a unanimous conclusion and submitted a Report embodying its recommendations. The first recommendation was that the University should take steps to develop teaching in Agriculture, Technology and Commerce; that was accepted by the Senate at a previous meeting. The

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\*Speech delivered at the meeting of the Senate held on the 9th February 1918. The following *resume* shows how the matter stood.

According to the resolution of the Senate dated 1.12.17 the scheme regarding Agricultural, Technological and Commercial studies were considered at a joint meeting of the Faculties of Arts and Science held on the 7th December 1917 when the following resolutions were adopted.

(1) That the examinations for the degrees and diplomas or licenses in Agriculture and Technology be instituted under the Faculty of Science and examinations for a degree and a diploma or license in Commerce under the Faculty of Arts.

(2) That the courses of studies and general schemes for those examinations be as set out in Appendix I to the Report and the examinations be held in accordance with the draft regulations set out in Appendix III.

Committee made also three other recommendations dealing with details. Those three recommendations were referred to and have been embodied in the resolutions of the Joint Faculties of Arts and Science, and they came up for consideration by the Senate on the 12th of January last, when Mr. Shirras moved, by way of amendment, that the matter be postponed till the meeting of the Senate on the 9th February, 1918. Mr. Shirras's seconder, Dr. Haldar, was not quite right in the strictures on the Syndicate, when he said he was surprised to find that the Syndicate had brought forward this matter to-day when the opinions of the Chambers of Commerce had not yet been received. The Syndicate had no hand in the matter. The matter was bound to come up to-day in accordance with the resolution of the Senate itself. And now that the matter has come before you for consideration, we are met by this resolution, namely, that copies of the resolution already recorded by the Senate on the subject together with connected papers be forwarded to the University Commission, and that the further consideration of the matter be adjourned till 3 P. M. on Saturday the 13th July, 1918. That is to say, we are to postpone the consideration of this

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[3] That under section 25 (2) the Senate with the sanction of Government make Regulations on the lines of the Draft Regulations to provide for examinations in Agriculture, Technology and Commerce.

These recommendations were considered at the meeting of the Senate held on the 12th January 1918 when it was decided, on the motion of Mr. J. Findlay Shirras that the matter be adjourned for a month (till the second Saturday of February) in order that the Syndicate might obtain the views of the Bengal Chamber of Commerce and the Bengal National Chamber of Commerce.

The matter accordingly came up before the Senate on the 9th February 1918 when Mr. Findlay Shirras moved the following resolution.

matter and sit quiet for six months, that is, for a period longer than that for which the polar bear hibernates. Considering how late we, the Senate of the Calcutta University, are in taking in hand the teaching of Agriculture, Technology and Commerce it would be a most undesirable thing to postpone the consideration of the matter for a day longer than is absolutely necessary. Is it not a matter of universal complaint that the mere arts and science education that is given by the University is turning out graduates by the thousand, who are only overcrowding the doors of the services, public and private, and learned professions, to the great disadvantage not only to themselves but to the country, yea to the peace of the country? It is said that it is this discontented multitude that is contributing to the growth of anarchy. Is it not high time that some new fields should be opened for these young men, so that their energies might be diverted in useful directions? And those directions certainly are Agriculture to begin with in an agricultural country like India, and Bengal especially,

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"That copies of the Resolution already recorded by the Senate on the subject, together with the connected papers, be forwarded to the University Commission, and that the further consideration of the matter be adjourned till 3 p. m. on Saturday the 13th July 1918."

This was seconded by Dr. Hiralal Halder.

Sir Gooroodass Banerjee moved the following amendment :—

"That a committee composed of nine members of the Senate be appointed to frame Regulations on the lines of the Draft Regulations referred to in the resolutions of the joint Faculties of Arts and Science to provide for the examinations in Agriculture, Technology and Commerce with power to modify them where necessary."

This was seconded by Mr. J. W. Langford James and after a lengthy discussion, was carried by 19 votes against 4.

Technology also, and last of all Commerce, for commerce comes last. Agriculture must give the raw materials, Technology must convert them into useful articles for the service of man, and it will then be time for Commerce to come in for distribution. But, no, we are asked that because the opinions of the Chambers of Commerce have not arrived yet, the whole thing must stand over. The agriculturist must sit quiet, the technologist must sit quiet, and every one must sit quiet until those trained in commerce have given their opinion. I submit the reasons assigned are not sufficient for the step that is sought to be taken. And my proposal does not stand in the slightest degree in the way of advice of commercial bodies being availed of.

The learned mover of the original motion made some strictures, rather severe, on the personnel of the last committee, but I do not take umbrage at that. Dim as my eyes are, they are strong enough to see and to bear the full glare of truth without wincing. And so far as we are at fault, I am the foremost to admit my error and to make myself responsible for the errors, and to see that the errors are not persisted in. My attitude, therefore, towards those strictures is not one of presenting a hard front which the criticisms may strike and rebound ; I present a soft front on which instead of having any opportunity of rebounding, they stick and will not be able to go any further. We may have a better committee than the one we had last, and if a committee is appointed, my proposition does not ask the committee to submit the report within a fort-

night or a month or two months but within such time as may be necessary. And if the Chamber of Commerce is, as I am sure it is, inclined to help us we will have the full benefit of their suggestions whilst this committee is sitting. Therefore, so far as the main reason is concerned, that reason is fully met by my alternative resolution asking for the appointment of a committee. It might be said that if the committee is to wait, why not let the Senate wait till the advice of the commercial experts has been received. If we accept that motion, it would give rise to an erroneous impression that the matter has been shelved. And we cannot blame the public very much for that impression, because as I have said, although the necessity for the diversion of the energies of our young men to other directions has arisen for a long time, we have been sitting idle; and now if we postpone the matter for six months people, without much blame, might say that the matter has been shelved. And the name of Mr. Shirras, dear as that name is not only to myself but to all my countrymen for the sympathy which he feels for them in all their aims and aspirations, will not be a sufficient safeguard against such impression gaining ground. Nor will the impression be fair to the great mercantile community whose assistance we are seeking. It may be said—I speak without mincing matters—by the outside public that the Senate out of deference to the wishes of that powerful community, the mercantile community of Calcutta, has allowed this matter to stand over practically *sine die*, though for six months. That

would be most unfair to the mercantile community. In saying this I do not for one moment withhold from that community what is its due, and that is a full and unbounded measure of our grateful acknowledgment for the many good things for which we are indebted to that community. Indeed, it would not be going too far to say that the very establishment of British rule in India, the source of all peace and prosperity in the past, present and future, I say the very foundation of British rule in India has been brought about by the mercantile community, the great East India Company, now not very much remembered except on the face of certain rupees which are daily becoming obsolete. That was a company which we knew how much to respect when we were little boys. "Company Bahadur" it was called and it was the very personification of everything that was wise and just. Let not that community feel in the slightest degree that in this our endeavour to introduce the study of Commerce into our University, we have been moved by anything like a desire to rival them. We only want to learn a little of a branch of human affairs, which may find some opening for young men in this country. We take them as our friends, philosophers and guides ; that is our attitude towards them. Therefore, I submit that my motion does not quarrel with the first reason advanced by Mr. Shirras.

The second ground urged is that, as the Calcutta University Commission is now sitting, it would not be right for us to hasten the matter, but we should wait



until their decision is out, and then we shall have time to proceed. The University Commission may recommend larger measures of improvement than we have been able to recommend. One of these may be the constitution of separate Faculties of Agriculture, Technology and Commerce, which we could not recommend, because to have that it would be necessary to alter the law. If we constitute those Faculties now, there will be a difficulty in the way of their representation on the Syndicate; each Faculty ought to be represented on the Syndicate. The number of members of the Syndicate is limited by statute, and the whole number has already been appropriated by the existing Faculties of Arts, Science, Law, Medicine and Engineering. If three more Faculties are to be constituted, where are we going to find room for at least three more members on the Syndicate? We will have to encroach upon the privileges of some other Faculty. Therefore, the law will have to be changed. The University Commission may recommend that and may give us a fuller measure of improvement than we can attain now. But although all that may be, that is a remote, a very remote contingency. And although the University Commission may finish their labour by the end of July, we all know how slowly the cumbrous legislative machinery moves; and if Lord Curzon's University Act has to be amended I do not know how long we shall have to wait. Therefore, let not the future prospect of better things make us forget the present; the future is very remote. On the other hand, where is the harm if the committee proceeds

with the matter? And here some of my best arguments are furnished by my generous adversary himself. Mr. Shirras was down upon our committee as a committee of non-experts unable to advise upon matters of agriculture, technology and commerce. But who compose the University Commission, pray? I speak in no disparagement of the members who compose that Commission. Is there any one amongst them who is an expert in commerce? There is not one amongst them who is an expert in agriculture. There may be one or two who are experts in science, and I concede that they are experts in technology. But in the other two branches the University Commission does not stand on a very much different footing from that of the committee whose report forms the basis of the present discussion. Therefore what additional light, what more bright light, could we expect from that Commission? Then, again, barring one member, the other members of that Commission are all strangers to us. They do not know how we stand, what our needs, requirements and means are; they may formulate some costly scheme which the Government of India in the end will say, there is no money to carry out. Would it not be far better, instead of our waiting to see what the Commission does, to place before it a detailed scheme of our own, so that the Commission may have better materials to work with. That is how I view the matter, and if my amendment is accepted it will place the University Commission in a better position to formulate a scheme.

Then, as regards the Faculties, the past is often a good guide for the present. We began with the four Faculties of Arts, Law, Medicine and Engineering. I had the honour of being a member of the Senate and the Syndicate for a long time whilst there were only those four Faculties, and yet we produced some very good men in science under the Faculty of Arts. If science, so distinct from arts, could thrive well in the infancy of this University under the direction of the Faculty of Arts, then where will there be any difficulty for Agriculture and Technology, which are more allied to science than is science to arts, to thrive under the Faculty of Science? In the earlier days of Agriculture and Technology, I think they will thrive better under the already existing Faculty of Science than if they exist separately. And as for the relation of Commerce to Arts, it is very wrong to say that Commerce is not to a great extent allied to Arts. There will be no difficulty in having a good Board of Studies in Commerce. Sir Hugh Bray may be appointed a member of the Faculty of Arts by a simple advertisement in the Gazette of India, and we shall have the full benefit of his advice. I, therefore, say that we shall only be hindering the cause of education, the interests of my countrymen, and the interests of this University, which is in charge of these great matters, if the teaching of Agriculture, Technology and Commerce were to be postponed.

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## (4)\*

I beg to move that the Report of the Committee appointed to frame Regulations to provide for Examinations in Agriculture, Technology and Commerce be adopted; that steps be taken to give effect to the recommendation contained in that Report that the Chancellor be moved to nominate fit and proper persons who are experts in Agriculture, Technology and Commerce to be Ordinary Fellows of the University; and that the Regulations framed by the said Committee be submitted to the Governor-General of India in Council for sanction.

In submitting this motion I need not detain you long. The matter is not altogether new. It came before the Senate substantially on more occasions than one, and it will be found that what I am now asking the Senate to do has virtually met with your approbation already, either as members of the Senate, or as members of the Faculties of Arts and Science.

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On the 9th of February, 1918, the present committee was appointed whose report is now before the Senate for consideration. On that occasion there was a good deal of discussion and some considerable difference of opinion. One side held that we should stay our hands for six months, pending the receipt of replies from the Chamber of

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\* Speeches delivered at the meeting of the Senate held on the 23rd March 1918 when the Report of the Committee appointed by the Senate to frame regulations to provide for Examinations in Agriculture, Technology and Commerce was considered.

Commerce and certain other public bodies, which had said that they had not time enough to send in their replies, and that we should further stay our hands until the decision of the University Commission on this subject was received. The other side contended that we should not stay our hands, that replies of the Chamber of Commerce and other public bodies might be obtained later gradually and that the fact of the Calcutta University Commission sitting, instead of being a reason for our staying work, was a reason for our expediting the work, so that the Commission might have a defined and formulated expression of opinion of the University as a University, which had never before been consulted by the Commission as a University, before they proceeded to express their views on the subject; and that would be the best way of obtaining such help from them as was obtainable, instead of leaving them to deal with the subject without adequate information. One special reason why that view was pressed was, that the majority of members of that Commission were strangers to this country. The objection on the score of the reply of the Chamber of Commerce not having been received was fully answered in the masterly summing up from the Chair, which showed that although the Chamber of Commerce as a body had not answered our query as to details, certain leading members of the mercantile community, such as Sir Daniel Hamilton, Sir Francis Stewart, and I believe, Sir Hugh Bray also, and certain other gentlemen had, in answer to letters written to them either by the Vice-Chancellor or by the Registrar,

expressed their approval of the scheme generally. So that though we have not had the combined wisdom of the Chamber of Commerce to guide us in matters of detail, we have had the benediction of the guiding spirits of that Chamber to bless us in regard to our general scheme. And as for the University Commission sitting, that objection was not considered sufficiently cogent, and by a large majority of the Senate this committee was appointed to draw up these regulations.

We had received no notice of any amendment seeking to stop the further progress of this work until a few minutes ago, when Mr. Shirras gave me to understand that he would oppose my motion. The only notice of amendment that I have got is a notice of amendment from my friend Mr. Manmathanath Ray, and though the amendments look formidable by their length and numerical strength, I am sure he will find good reasons to withdraw several of them, as, I believe, we shall find good reasons to accept such of them as we find possible, his object not being to thwart the scheme, but to make it more efficient. (1).

That the draft regulations proceed on the lines of the former draft, which has already received the unanimous approval of the Joint Faculties of Arts and Science, will be clear on a comparison of the two. Our report states that we have deviated from those general lines only in two matters. Whereas we made the course

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. (1) Mr. Manmatha Nath Ray withdrew his amendments other than those that had been accepted by Sir Gooroodass Banerjee.

for the Degree a five years' course on the former occasion we have now, having regard to the trend of expert opinion on the point, reduced the five years' course to a four years' course for a Pass Degree, which again we have distinguished from a Degree with Honours for which again we have still retained a five years' course. Subject to these two deviations, we have followed the former scheme and the report is a unanimous report.

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As regards the remark that we want to show disrespect to the University Commission by rushing this subject, I would only add this, that the reason why I am anxious to expedite this matter is that our view on the subject as the Senate of the Calcutta University should be finally formulated and defined before the Commission proceed to form and write out their decision. I think it would be doing no good service to ourselves, and showing no proper respect to the Commission, to say to them that because you are there we hold back our hands, we shall do nothing. That should not be our attitude towards them. We should do our best as a University to place our views on record, so that they may be placed before the University Commission in time before they commence to write their report. With these few words I commend the motion to the Senate.

*Reply to the discussion on Dr. Hiralal Halder's  
motion that the debate be adjourned till  
Saturday the 1st September next.*

I think I anticipated Dr. Halder's motion and said what I had to say against it. The motion now moved by that gentleman is substantially the same motion that was moved when this Committee was appointed, and the Senate will be practically stultifying itself by accepting this motion. Nothing has transpired between the date that this committee of nine was appointed and this date. What is the reason, then, that we are asked to decide the same matter again? It is almost the same question. It has been said that we are acting under a self-delusion, and that we do not believe, when we say that these regulations ought to be sent to the Government of India for sanction, that the Government of India will take action in the matter. Why then should we do that? I do not believe that our regulations, when sent to the Government of India, will be at once sanctioned; I believe as a question of practical politics that our resolutions will be sent to the University Commission. But is that any good reason why we should stay our hands and not do what we ought to? My friend Nawab Sir Syed Shamsul Huda has very properly asked if we were prepared to accept an adverse decision of the University Commission and stay quiet and not move in the matter. If we were sure of that, if we thought that would be the right course to take, then this motion for adjournment would be right. But if our position is that in spite of the



adverse decision of any University Commission we shall still cry and cry hoarse for the University to take up Agricultural, Technological and Commercial education, then to sit quiet now would be to give up our ground altogether and to lose all chances of being heard in the future. Therefore, those of our friends who advise us to hold back our hands, advise us to show implicit obedience to the decision of the University Commission, and to say to them that our fate is in their hands, if they take up this matter and advise the Government and the University to take it up, it will be taken up; but if they do not, it will not be taken up. Ought that to be the attitude of any one who has the interests of this University and of this country at heart? I do not wish to tread on the delicate ground of race distinctions; but I say nothing disparaging, nothing disrespectful to anybody when I say that Europeans may not love our children as much as they do theirs. Some few of them do; they have done so and have placed us in the position which we occupy. But all of them cannot be expected to do so, and so they ask us to wait. I do not quarrel with them. I only ask them not to quarrel with us if we show that we love our children more than they do; and it is because we want something to be done for the children of the soil that we are anxious not to lose a day. The University has lost many a day and many long years in not having taken up this question years and years ago. Vice-Chancellor after Vice-Chancellor in Convocation speech has referred to the necessity of opening new doors for the employment

of the children of the soil. We all feel that the arts and science courses are not enough to find occupation for the people of the country. Nor have our colleges room to admit them. What are they to do? To manufacture bombs instead of manufacturing good and useful things in laboratories and in tanneries? Therefore, I say it will be culpable neglect of duty on our part if we were to stay our hands and wait till the University Commission comes to a decision. Something was said about the dignity of the University, that it would be undignified for the University to send up a scheme with a possibility of its being thrown out by the University Commission. That sort of dread of disregarded dignity there should not be. That is not showing the strength of our conviction. And Dr. Haldar supported me while opposing me when he said that the scheme I had was good. No one feels that Government will at once sanction the scheme, but there is the possibility of Government sending it to the Commission. Let Government send the scheme to the University Commission; they can modify it. Where is the dignity of the University after the appointment of that Commission? The appointment of the Commission means that our rules are not as they should be. If we have borne the appointment of the Commission, we can bear any overruling of our views by the Commission. Although we are not placed in direct communication with the Commission, the Commission has not placed itself in direct communication with ourselves. Individual members of the University might have been honoured by being

asked to express their views, but we, as the University have not been asked to do so. And the only way of expressing our views to the Commission is by sending this scheme to Government. I, therefore say that it will serve no useful purpose, not even the sentiment of dignity, to stay our hands. On the other hand, it will be fraught with danger, and the Senate will be stultifying itself if we adjourn the matter.

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*Reply to Mr. Findlay Shirras's opposition that in the circumstances viz (1) that the Chamber of Commerce had not reported (2) that the University Commission was considering the matter and (3) that the regulations were defective and unsatisfactory, the Senate should not send these to the Government of India for sanction.*

The opposition of my learned friend, Mr. Shirras, has not been perfectly fair. I think he has been unfair to us. He has said that the number of amendments sent in goes to show the unsatisfactory character of the regulations. Of course if the regulations are unsatisfactory by themselves, the matter must wait. Only my learned friend, as representing the commercial interests of the province, ought to have shown the practical wisdom of business-men, not by vague generalities of that sort, that the regulations are unsatisfactory, but by citing actual instances of defect in them. Mr. Ray has attacked the regulations, not by vague allegations but

by pointing out which words should be substituted for which, and which words should be omitted. As he did that we were able to judge for ourselves how far they should be accepted and how far not. And though before his very eyes only a few of the amendments were accepted as a matter of compromise, my learned friend still fixed his argument upon the large number of amendments, as if that proved the inefficiency of our scheme. We as practical men know that perfection is unattainable, that things improve as they grow. The most intelligent men may draw up a scheme which may be improved afterwards. Because we accepted certain amendments by way of compromise, that does not show that the schemes drawn up were faulty. They were drawn up on lines of the existing schemes. As regards the Bengal Chamber of Commerce, I have read an account of their meeting. They do not hold out to us any hope that they would express their opinion later, they entirely depend upon the University Commission. Whatever the Chamber of Commerce may think of this matter, it is concerned with more weighty though somewhat coarser commodities: but the Senate of the University of Calcutta has to deal with finer material than the Chamber of Commerce. The letter which the Vice-Chancellor was pleased to read was the opinion of the Trades Association, another body of experts. They say they approve the scheme generally, and as to details they refer us for the courses of study to the British universities. And while no two of them agree in minute details, we have selected our courses

of study as best we could from the materials before us, as presented by the Calendars of those universities. We have also in each chapter of the regulations, whilst prescribing the courses of study, left a provision that the limits of the subject shall from time to time be defined by the Syndicate on the recommendation of the Boards of Studies in those subjects. So that any desirable changes will be made when the time comes by experts, amongst whom members of the mercantile community will certainly find their proper place. (1)

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(1) The Vice-Chancellor in the course of summing up observed "It is not necessary to refer to what members of the Commission have from time to time informally said about this highly important question; but I may be permitted to quote some very important members of the Commission who think that in dealing with this question, the University is entering upon epochmaking changes that will make and live in history. Of course fruition will take time. That is itself an excellent reason for starting as early as possible, and I share Sir Gooroodass Banerjee's opinion that everyday we lose in making a start is a day lost to the cause of nation-building.

Sir Gooroodass Banerjee's motion was then put the vote and carried by 27 votes against 3.

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## Evidence before Calcutta University Commission 1917—19.

### QUESTION 1.

Do you consider that the existing system of university education affords to young Indians of ability full opportunity of obtaining the highest training? If not, in what main respects do you consider the existing system deficient from this point of view?

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### ANSWER.

I do not 'consider that the existing system of university education affords to young Indians of ability full opportunity of obtaining the highest training', and the defect, I think, lies partly in the system, and partly in the working of it, which may, at any time be good or bad according to the personnel employed. To make my answer clear I should state that by the 'system' I mean the body of rules and regulations of the University and by the working of the system I mean the body of persons engaged for the time being in working out those rules and regulations and the 'manner' in which they work.

(i) The main defects in the system, that is, in the rules and regulations are :—

- (a) The imparting of knowledge to Bengali students through the medium of English, a *difficult* foreign language, difficult by reason of its *stock of words*, as well as by its *structure of sentences*, being so very different from those of the Bengali language. The learner has not only to learn the subjects of study, but has also to learn the language in which those subjects are taught, that is, he requires the *explanation* of the subject matter *explained* to him. This not only overtaxes his time and energies, but also cramps his thoughts which cannot expand beyond his foreign language range, which is very limited.
- (b) The encouraging of a wrong method of teaching English up to the matriculation stage, that is, the method which seeks to make boys learn English by copious, and therefore necessarily superficial, reading of a large number of books, in preference to the method of thorough and careful reading of a few selected text-books in literature, with a text-book in grammar. Copious rapid reading may help to make one a ready writer and speaker in his vernacular, but not in a difficult foreign language, which can be learnt correctly only by close and thorough reading of a few well-chosen books and a text-book on grammar at the early stages of the student's progress.

- (c) The allowing of bifurcation, specialisation, and a multiplicity of options at an early stage which may, and does, lead to the neglect of important subjects like history, geography, logic, and physics, the elements of which ought to be known by every student. Under existing conditions, one may become a B.A. without having even turned a page of history, geography, logic, or physics.
  - (d) The preferring of quantity to quality of knowledge in the higher courses of study, and making those courses so long as to render thoroughness practically unattainable by the majority of students, and attainable if at all, with great difficulty, only by the most intelligent and diligent.
- (ii) The main defects in the working of the system are :—
- (a) That we do not always get first rate men in prescribing the courses of study.
  - (b) That we do not always get first rate men in teaching our students.
  - (c) That we do not always get first rate men in conducting our examinations.
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## QUESTION 2.

Do you consider that university training at its best involves—

- (a) that the students should be placed under the personal guidance of teachers of first-rate ability and of recognised standing in their subjects ;
- (b) that the teachers and students alike should have access to well-appointed libraries and laboratories ;
- (c) that there should be a large degree of freedom of teaching and of study ; and
- (d) that the teachers should have sufficient leisure to be able to pursue independent investigation in their own subjects ?

If you share this view as to the functions of a university, do you consider that the ideal is attained or attainable under the existing system in Bengal ? If you hold that the standard indicated above cannot fairly be applied, please explain your reasons for this conclusion.

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## ANSWERS.

I certainly 'consider that university training at its best involves' :—

- (a) That the students should be placed under the personal guidance of teachers of first-rate ability in their subjects ; but they need not always be of recognised standing, which, besides being a guarantee of experience, is only evidence of ability, and the want of which may be made up by real ability, if otherwise proved ; and the help of such

teachers should be invoked more to serve as guides and examples to students than to act as tutors to coach them for their examinations.

- (b) That the teachers and students should alike have access to well-appointed libraries and laboratories, but I should add that in a poor country like this, they should not be made unnecessarily costly. An ordinary college library should not, like an imperial library, aim at having all books on a subject, good, bad, and indifferent, but should be content with having only the best books. Moreover, students should be taught early how to make legitimate use of a library, which is to know the extent of the world's already acquired stock of knowledge in any subject, for the purpose of informing one's own mind and of disseminating that knowledge to others, and for the purpose of proceeding further in quest of knowledge in that subject so as to add to the world's stock of knowledge; but not for the purpose of making a pedantic display of learning dug out of rare books, nor for the still worse purpose of passing as products of original research, things that are only products of diligent search among obscure books, not generally known.

- (c) That there should be a reasonable degree of freedom of teaching and of study, but not a large degree of freedom, which may degenerate into an indolent habit of avoiding the teaching and learning of those portions of prescribed courses which are difficult or toilsome.
- (d) That the teachers should have sufficient (but not profuse) leisure to be able to pursue independent investigation in their own subjects, but so as not to neglect the teaching work entrusted to them.

I have said above that I share the views as to the functions of a university implied in the different heads of the question, subject to the limitations and qualifications indicated in my answer; and subject to those limitations and qualifications, I do not see why the ideal should be considered unattainable under the existing system in Bengal, and why the standard indicated above cannot be fairly applied.

We can, by economising our means, have teachers of first-rate ability, if not of recognised high standing, in many, if not in all, subjects: we can have useful, though not splendid, libraries and laboratories: we can have a fair degree of freedom of teaching and study: and we can give our teachers sufficient, though not profuse, leisure to carry on research.

I do not, for one moment, say that the existing system needs no improvement. But I think it would be unpardonable ingratitude in the people of the country



### QUESTION 3.

What resources exist in Calcutta for the formation of a great centre of learning such as other cities of comparable size possess? How far are these resources organised to serve this purpose? What changes, if any, and what expansions would you suggest?

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### ANSWER.

The resources that exist in and near Calcutta for the formation of a great centre of learning are :—

- (a) The Asiatic Society of Bengal.
  - (b) The *Bangiya Sahitya Parishad*,
  - (c) The *Sahitya Sabha*,
  - (d) The Indian Association for the Cultivation of Science,
  - (e) The Sir Tarak Nath Palit Science College.
  - (f) Sir Jagadis Chandra Bose's Research Institute.
  - (g) The Presidency College.
  - (h) The Scottish Churches College.
  - (i) The Vidyasagar College.
  - (j) The City College,
  - (k) The Ripon College.
  - (l) The Calcutta University Institute.
  - (m) The Young Men's Christian Association.
  - (n) The Imperial Library,
  - (o) The Imperial Museum. and
  - (p) The Zoological Gardens.
- and in relation to professional learning :—

- (q) The High Court,
- (r) The Bar Association,
- (s) The Vakils' Association,
- (t) The Calcutta Medical College, with its hospitals, and
- (u) The Belgachia Medical College.

Some of these institutions are connected with the University, and some more may be expected to be connected with or to co-operate with it. Though Calcutta has ceased to be the political capital it still continues to be the intellectual capital of India.

#### QUESTION 4.

- (i) If you have studied the Dacca University scheme have you any suggestions to make with regard to it?
- (ii) Do you think that universities on the lines of the Dacca scheme, or on other lines, could, with advantage, be established at other centres of population within the Presidency, either now or in the future? If so, what centres would you suggest?

#### ANSWER.

- (i) The suggestions I would make with regard to the Dacca University are embodied in a note on the Dacca University Committee's report, which I wrote at the request of Lord Carmichael. (1)
- (ii) I am not prepared to suggest any centres for the establishment of universities on the lines of the Dacca Scheme.

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(1) Please see pages 239-265.

## QUESTION 5.

- (i) What, in your view, should be the relation between the University and colleges situated :—
- (a) in the University town ; and
  - (b) in other centres of population in the presidency ?
- (ii) How would you propose to ensure that every institution at which students are permitted to follow the course for a university degree is adequately staffed, and adequately equipped ?
- (iii) To what extent do you consider it possible to grant to colleges some degree of freedom in the design of their courses and, under proper safeguards, in the conduct of the examinations of their students for university degrees ?
- (iv) Should it be found practicable so to organise the intellectual resources of Calcutta as to create a powerful centralised teaching university in that city, how would you propose to deal with colleges not incorporated in that university ? Would you favour :—
- (a) The creation of a new controlling body to regulate the studies and examinations of such colleges ; or
  - (b) the maintenance, as far as possible, of the existing system ? or
  - (c) the establishment of a new kind of relationship between the university and such colleges, which should allow some autonomy to the latter ?
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## ANSWER.

- (i) (a) and (b). The relation between the University and its affiliated colleges should, in my opinion, be the same whether the colleges

are situated in the University town or in other centres of population, as any difference in their relation to the University may give rise to inequality in their advantages and disadvantages.

There is, however, one difference between the relation of the University colleges in the University town and with other colleges, which have recently been created by the new scheme of post-graduate teaching, under which the privilege of affiliation in post-graduate teaching has been withdrawn from all Calcutta colleges, and such teaching has been centralised in the University, while colleges outside Calcutta still retain that privilege. This scheme which some of us opposed has been sought to be justified on the ground of necessity, it being deemed necessary for the efficiency of work and economy of agency that all post-graduate teaching in Calcutta should be undertaken by the University, and it being deemed, at the same time, obviously necessary that colleges outside Calcutta should, for the convenience of students outside Calcutta, continue to conduct such teaching. This will, no doubt, place colleges outside Calcutta in regard to post-graduate teaching at a disadvantage compared with the University post-graduate teaching department, which



will be *conducted*, as well as *controlled*, by the University. To reduce the inequality of relation with the University within the narrowest limits the conduct of this department has been placed in the hands of two councils, one in arts and one in science, and not directly in the hands of the syndicate and senate, which are the controlling authorities for all post-graduate teaching in and outside Calcutta. But the Vice-chancellor and members of the syndicate are not excluded (as they ought, in my opinion to be) from the councils of post-graduate teaching. Unless they are so excluded it would not be easy to convince all parties concerned that the vice-chancellor and the syndicate as the executive authorities of the University will be able to do even-handed justice to the University post-graduate teaching college and colleges outside Calcutta in matters relating to post-graduate teaching.

- (ii) The existing system of inspection by the University Inspector of colleges in association with one or two members of the senate will, I think, ensure that affiliated colleges are adequately staffed and adequately equipped if the system is regularly worked.
- (iii) I do not consider it possible, nor would it be desirable even if it were possible, to grant

to colleges any degree of freedom in the design of the courses of study or the conduct of examinations for degrees. The grant of such freedom will destroy uniformity of standard, introduce play of personal predilections which may degenerate into personal caprice, give rise to needless complications and necessary conflict with university authorities, and weaken public confidence in the value of university training and university degrees.

But I do not consider the grant of any such freedom needed in the interests of education much as it may be desired by our natural instinct to be free from control. It is the leading professors of important colleges who chiefly compose the boards of studies, the syndicate, and the faculties by which the courses of study and schemes of examination are designed; and what is settled by the combined wisdom of them all need not be unsettled in its working by the individual will of any.

- (iv) I do not consider it desirable to have any larger or more *powerful* (as distinguished from more *efficient*) centralised teaching university in Calcutta than what has been in effect created by the recent post-graduate teaching scheme. Any larger centralised agency may be *mechanically* more *powerful*

but will not be *intellectually* more efficient, because a very large organisation must necessarily have to substitute mechanical rules for personal supervision to a large extent.

- (a) Nor would I favour the creation of any new controlling agency, which would give rise to complication.
  - (b) But I would favour the maintenance of the existing system, with the recent modification introduced by the post-graduate teaching scheme, subject to the qualification indicated in my answer to (i) *supra*, that the vice-chancellor and members of the syndicate should not be on the councils of post-graduate teaching.
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## QUESTION 6.

What are the callings and professions which are necessary for service to, and the advancement of, India and for which a high degree of training is required? How far do the special needs and the traditions and characteristic powers of India differentiate her requirements in these respects from those of other regions and notably from those of Great Britain?

How far are these requirements met by the University, and how far should it be within the province of the University to meet them?

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## ANSWER.

Agriculture, technology, commerce, and Hindu Medicine are the callings or professions which, in addition to the ordinary learned professions—law, medicine, and engineering—are necessary for service to, and the advancement of, India and for which a high degree of training is required.

With the increasing keenness in the struggle for existence, and the increasing complexity of economic, social, and sanitary conditions, the equipment of theoretical and practical knowledge indispensable for anyone to carry on successfully agricultural, technological, and commercial pursuits, or the practice of the Hindu system of medicine, is become so large as to render regular academic training in theory and practice absolutely necessary.

Indian soils, Indian climatic conditions, and Indian economic and social environment render special training, suited to Indian conditions, necessary in the subjects mentioned.

In one respect Indian traditions notably differentiate her needs from those of Great Britain and other European countries, and this is the caste prejudice against certain occupations. The caste system, which has done some good, has done this harm that, notwithstanding its relaxation at the present day, it has created in the higher castes, with all their poverty, a prejudice against agricultural, technological, and even commercial pursuits, which is so strong that it can be overcome only if the University takes in hand the training in those subjects, institutes degrees in them, and offers to students the rank of graduates and undergraduates. The University has not yet taken in hand the teaching of any of these subjects, but it is necessary that it should do so.

In regard to Hindu medicine it should be observed that, though according to some it is wrong as a system, it being based upon unproved theories, yet it has discovered remedies which have been effecting cures, and have stood the test, of experience for centuries, and the active principles and modes of action of those remedies require investigation according to modern scientific methods; and the study of that system should be encouraged by the University.

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## **QUESTION 7.**

- (i) Should the University provide or recognise approved courses of instruction in applied science and technology (including such departments as engineering, agriculture, and commercial science) as qualifying for degrees or diplomas, or both? Should the University also provide facilities for research in these branches of knowledge?**
- (ii) Do you think that higher technological training should, or should not, be segregated from other branches of higher education?**
- (iii) If, in your judgment, various branches of applied science and technology should be recognised as departments of University teaching and research—**
  - (a) what safeguards would you suggest in order to secure that every university student of applied science and technology should also receive adequate training in pure science?**
  - (b) what relations should be established between the University and technological institutions including those which have at present no connection with the University organisation?**

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## **ANSWER.**

- (i) The University should, for reasons referred to in my answer to question 6, provide approved courses of instruction in applied science and technology (including engineering, agriculture, and commercial science) as qualifying for both degrees and diplomas**

or licenses. It should also provide facilities for research in those branches of knowledge.

- (ii) Higher technological training should not, in my opinion, be segregated from other branches of higher education, as well in the interests of those branches of education which should be considered equal in importance and dignity to other branches of higher education, as for the sake of overcoming the prejudice of the higher castes of Indian society against agricultural, technological, and commercial pursuits.
- (iii) (a) To secure that every student of applied science should have adequate training in pure science examination in pure science should form part of the examinations for degrees and diplomas or licenses in applied science.
- (b) Technological institutions should co-operate with the University, and the best method of regulating such co-operation would be the affiliation of such institutions to the University in those branches of knowledge in which they give training and the University confers degrees or diplomas.

### QUESTION 8.

Are you satisfied with the present conditions of admission to the University of Calcutta and, if not, what changes would you suggest?

### ANSWER.

I am not quite satisfied with the present conditions of admission to the University of Calcutta, and I have some changes to suggest. But, before dealing with the changes I wish to suggest, I deem it desirable at the outset to oppose a change which has been suggested in influential quarters, namely, that the matriculation examination, which at present serves as a double test, that is, a test of completion of school education, and also as a test of fitness for admission to the University, should be abolished, and two examinations substituted in its place one a school final examination to serve as a test of completion of school education to be conducted by the Government department of public instruction, and the other a university entrance examination to serve as a test of fitness for admission to the University, to be conducted either by the University or by its affiliated colleges. The main reasons assigned in favour of this change are that the matriculation examination has grown too large to be conducted with efficiency, and that it has failed to serve the double purpose it is now made to serve. The first-mentioned argument is answered by the fact that the establishment of universities at Patna



and Dacca will reduce the bulk of the Calcutta University matriculation examination within proper limits; and the second argument will be sufficiently met if it can be shown, as I think it can, that by suitable changes the matriculation examination may well be made to serve its present double purpose, and thus a duplication of examinations may be avoided to the no small saving of time, energy, and expense. I have dealt with this topic at some length at pages 31 to 43 of my little book, entitled *The Education Problem in India*, to which I would beg leave to refer, instead of repeating what I have said there. And I now proceed to state the changes I would suggest in the present conditions of admission to the University, which will include changes in the matriculation examination scheme.

The following are the changes I would suggest in the conditions of admission to the University :—

- (a) The rule that sixteen years should be the minimum age for admission to the matriculation examination should be abolished. This rule is not only unnecessary, but is mischievous. It is unnecessary because a properly organised and properly conducted matriculation examination will, on the one hand, be a sufficient natural safeguard against immature youths entering the University, and will, on the other hand, prevent the hardship of deserving youths being needlessly kept back; and it is mischievous because it often gives rise to cases throwing

on the University the trouble of entering into delicate investigations as to age, and of sometimes cancelling the results of candidates provisionally admitted to the examination after they have passed, if in the end the investigation as to age proves adverse to them.

(b) The rules allowing a multiplicity of options in the selection of subjects should be abolished, and the subjects of examination should be :—

- (i) English prose and poetry, text-books.
- (ii) The candidate's vernacular, with an elementary knowledge of its kindred classical language.
- (iii) Mathematics, including arithmetic (the whole) algebra up to quadratic equations, and the progressions, and plane geometry up to properties of similar triangles.
- (iv) Elementary histories of England and India and general geography.
- (v) Elements of physics and chemistry.

And there shall be two papers in each subject.

The importance of the first four subjects is admitted by all. That of the fifth subject also is admitted by all, but some are of opinion that our schools are mostly unfit to teach it properly for want of resources. I think if a year's time is allowed, and a moderate syllabus is begun with, our schools will be able to make a beginning.

The above scheme of subjects, with syllabuses modest and embracing only the broad points of each subject, will afford a common basis of general culture for all students, whatever subsequent careers they may choose. An agriculturist will be none the worse for the little classics he may learn, nor a literary scholar for his little physics and chemistry.

(c) English should be taught with the help of well-selected pieces in prose and verse, pieces that are of cosmopolitan interest; and English grammar should be regularly taught, and not left to be picked up from copious reading.

(d) Subjects other than English should be allowed to be taught, learnt, and examined through the medium of the student's vernacular.

With the foregoing modifications the existing matriculation examination will serve well its double purpose of being a test of completion of the school course, and a test of fitness for commencing the college course. This matriculation course will be a broad basis of general culture for all students: and, though a little too high for low intelligence and a little too low for high intelligence, and, though embracing subjects some of which may not be necessary for all after-careers, it will not impose any needless burden upon any class of students, while it will relieve the teaching agency, that is, our schools, from the undue burden of adjusting their

staff and time-table to suit the multiplicity of distracting, and not always coherent, combinations of subjects, which students choose not so much by reason of their aptitudes, as by reason of the large percentage of passes which particular combinations secure.

A broad general and workable scheme is, I submit, better than a nicely adjusted, but complicated, one. For broad, and not fine, points wear well, and complicated machinery is often liable to get out of gear.

### QUESTION 9.

We desire to ascertain the views of our correspondents as to the use and abuse of examinations, with special reference to the educational opportunities and needs of Bengal. Will you favour us with your observations on the following points :—

- (i) Whether, in your judgment, there is validity in the criticism that, in the existing university system, teaching is unduly subordinated to examination ?
- (ii) Whether an attempt should be made to reduce the rigidity of the examination system and, if so whether you consider that the use made of examinations might be varied to meet the needs of different subjects of study and of different groups of students in one or more of the following ways :—
  - (a) the teaching might for certain purposes be defined, as at present, by prescribed examination requirements ?
  - (b) the teacher might be left with a maximum of freedom and the examinations be adjusted to the courses given by individual teachers ?
  - (c) in some particular subjects or sections of a subject, though teaching might be given, there might be no test by a formal university examination ?

(iii) The limits within which examinations may serve as a test of fitness for a specific career :—

e.g.,—the professions of medicine, law, teaching and engineering, agriculture, commerce and industry (including the aspects both of management and of scientific guidance and research), and administration in the public service.

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### ANSWER.

- (i) The criticism that in the existing university system teaching is unduly subordinated to examination is valid only to this extent, namely, that the University regulations, by defining the extent of each subject - with embarrassing minuteness, and by apportioning the marks to the different heads of language subjects with painful particularity, encourage the idea that teaching should be conducted in all its details so as to make students learn the subjects not in their completeness, but with special reference to the portions specified in "the syllabuses, attaching to each portion or head of a language subject importance proportionate to the marks allotted to it. And that idea is worked out to its fullest extent by teachers and professors who teach their pupils not so much to learn their subjects of study, as to learn how to pass their examinations.

The fault lies, therefore, not with the system alone, but with the system and the manner in which it is worked.

- (ii) (a) The rigidity of the examination system should, therefore, be reduced by making the definition of subjects less detailed and more general, and by leaving the apportionment of marks more to the discretion of judicious examiners than to detailed specification by rules.
  - (b) But I do not think it desirable to leave to teachers the freedom of choosing their courses of study to which examinations should be adjusted.
  - (c) In regard to unimportant details of subjects there should be teaching without examination as, indeed, no judicious examiner would think of setting questions on such details.
  - (iii) In regard to professional subjects there should be teaching of details, but examination should be confined to testing knowledge of broad principles only because, in actual practice, very minute details have to be gone into, and they cannot all be expected to be retained in memory.
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## QUESTION 10.

Have you any further suggestions to make as to the improvement of the existing methods of the University examinations?

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## ANSWER.

My suggestions as to the improvement of the existing methods of university examinations are contained in two of my books, namely, *A few Thoughts on Education*, at pages 189 to 202, and *The Education Problem in India*, at pages 153 to 166, and I beg leave to refer to those portions of the two books as being my answer to this question.

I would only sum up by adding :—

- (a) That it should be borne in mind that examinations must be tolerated as a necessary evil.
- (b) That neither their number, nor their duration, should be increased beyond the limits of strict necessity.
- (c) That they should be intelligently and judiciously conducted, and examiners should not be hampered by too many mechanical rules.
- (d) That no examination should require from examinees reproduction from memory, in the examination hall, of unimportant details of any subject, and that examinations should aim at testing the knowledge and intelligent understanding of the broad principles of a subject.

## QUESTION 11.

- (i) Do you hold that English should be used as the medium of instruction and of examination at every stage above the matriculation in the University course ?
- (ii) (a) If your answer to (i) is in the affirmative, do you consider that University students have, on their entrance to the University, an adequate command of English ?
- (b) To what extent do you think that English should be used as the medium of instruction in secondary schools for those students who are being prepared for the matriculation ?
- (c) Are you satisfied with the kind of training now given in English before entrance to the University ? If not, what improvements do you suggest ?
- (d) Would you draw a distinction, both in school and University, between practical training in the use of the English language, and training in the study of English literature ?
- (e) Do you think that the matriculation examination in all subjects should be conducted in English ?
- (f) Do you think that English should be taught to all students during their University course and, if so, what kind of teaching would you advocate for those students whose general course of study may be other than linguistic ?
- (iii) If your answer to (i) is in the negative (i. e., if you think that English should not be used as the medium of instruction and of examination at every stage in the University course above the matriculation), what changes would you recommend, and at what stages in the University and pre-University course ?



**ANSWER.**

- (i) I do not hold that English should be the medium of instruction and of examination at every stage above the matriculation.

I think that up to the intermediate examination stage option should be given to make the student's vernacular (Bengali and also Hindi and Urdu) the medium of instruction and examination.

*Prima facie*, the student's vernacular ought to be the medium of instruction and examination in every subject except English, as that would enable the student to learn his different subjects well and easily. English also should be learnt by every Indian student not only for its practical importance in his everyday concerns, but also for the rich literature it contains and the value it has towards furnishing a key to the treasures of the world's thought.

The arguments against making the student's vernacular the medium of instruction are as follows :—

- (A) That that would be less helpful to his learning English.
- (B) That that would involve the inconvenience of his having to learn two sets of technical terms, one in the vernacular and the other in English, for the higher stages at which English must be the medium.

(c) That there are no suitable text books in the different subjects in the vernacular.

The first argument is amply answered by the consideration that the time and energy that will be saved by reason of other subjects being learnt in the vernacular can be devoted, with advantage, to the study of English. The second argument is not of much weight and may be met by English technical terms being retained in vernacular books. And the third argument is answered by the fact that up to the intermediate standard good books are available in most of the subjects in Bengali at least.

(ii) (a), (b), and (c) I cannot say that University students on their entrance to the University have quite an adequate command of English. The deficiency is due to the abolition of text-books in English prose and poetry and in English grammar at the matriculation stage. The teaching of English with the help of good text books in prose and verse and in English grammar should be resorted to.

English should not be used as the compulsory medium of instruction in secondary schools, but it should be left optional with students to use it as a medium. English technical terms should, however, be retained in use.

- (d) I would not draw any distinction either in the University or in the school (except in the lower classes) between training in the use of the English language and training in the study of English literature. I think the best training in the use of the English language is that which can be given through the study of such portions of English literature as are of cosmopolitan interest. taught in a well-graduated scale, beginning with simple pieces in prose and verse and rising step by step to pieces of higher standard. The prose and poetical readers compiled under the supervision of Mr. J. E. D. Bethune and published by the School Book Society formed an excellent graduated series.
- (e) I do not think that the matriculation examination should in all subjects be conducted in English. In subjects other than the English language it should be left to the option of the candidate to be examined either through the medium of his vernacular or through the medium of the English language.
- (f) English should be taught to all students during their University course for reasons stated in my answer to (i), *supra* and they should all study both English language and English literature (portions of great standard works),

but the philology of the English language should form no part of the course except for those whose general course of study is linguistic.

- (iii) As my answer to (i) is in the negative, I would recommend that history, geography, and mathematics be taught in the matriculation and intermediate stages through the medium of the student's vernacular.
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### QUESTION 12.

Do you think that the University should do more than is now done to encourage the scientific study of the vernaculars of the Presidency? If so, what changes would you advocate?

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### ANSWER.

To encourage the scientific study of the vernaculars of the presidency the University should do something more than what is now done. It should prescribe vernacular text-books both in prose and poetry, and should examine candidates not merely in style, but also in the subject matter and language of the text-books.

### QUESTION 13.

Are there any branches of science or learning not now represented in the curricula of, or not actually taught in, secondary schools in Bengal, and the University of Calcutta or its colleges, which, in your judgment, it is of importance to introduce ?

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### ANSWER.

In my judgment, elementary physics, chemistry, and also elements of physiology should be taught in secondary schools, and Hindu medicine should be taught in our medical colleges.

The practical importance of physics and chemistry as branches of knowledge, and their theoretical importance as affording mental training and creating accurate habits of observation, are admitted by all. Some knowledge of the structure and functions of the different parts of the human body, whose healthy condition is necessary for efficient education, should also be possessed by every student.

The Hindu system of medicine, with all its errors in its theories, is a valuable depository of remedial agents which have effected cures and stood the test of time for centuries. And such a system is well worthy of study.

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### QUESTION 14.

What, in your judgment, should be the relations of the Government of India and of the Provincial Government to the University or Universities of a province such as Bengal ?

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### ANSWER.

In my judgment, the relation of the Provincial Government and of the Government of India to the universities of a province like Bengal should be only like that of an ultimate controlling authority, with power such as every State responsible for the peace of the country should possess of preventing any revolutionary tendency in teaching. Such power should be vested only in the head of the Government ; it should be exercised only in extreme cases for reasons recorded ; and it should produce its salutary effect more by its mere existence, than by its actual exercise. But, in all matters of internal administration, the universities should be independent and free from external interference if they are to exercise their functions efficiently and to enjoy and deserve the respect and confidence of the people.

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## QUESTION 15.

Do you hold it to be advantageous or the reverse,

(a) to the public services,

(b) to the students,

(c) to the progress and advancement of learning,

that University examinations should be regarded as the qualification for posts under Government? Would you advocate the practice, adopted in many other countries, of instituting special tests for different kinds of administrative posts under Government?

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## ANSWER.

I "hold it to be advantageous"

(a) to the public services.

(b) to the students.

(c) to the progress and advancement of learning,

that university examinations should be regarded as the qualification for posts under Government because the attainment of high university degrees and distinctions is the best test of general intelligence and steady diligence, and the employment of young men with such degrees and distinctions is calculated to secure for the public services the best men, to secure for students the best patronage, and to secure for the progress and advancement of learning the best encouragement next to special fellowships for research. For different kinds of administrative posts supplementary examinations in

special subjects may be held, if necessary. There is only one class of students for whom the above method of appointment would be disadvantageous, namely, intelligent students who, for want of steady application or lack of general intelligence to master every subject, are unable to obtain good university degrees, but who can compete successfully at special examinations. For the benefit of this class of students it may be desirable perhaps to adopt a middle course, and to reserve half the number of available posts every year for them; to be awarded on the result of special competitive examinations, reserving the other half for distinguished university graduates.

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### QUESTION 16.

What steps would you recommend for the encouragement and stimulation of independent investigation into Indian and other problems among the alumni of the University? Do you hold that the chief root of such work must be the existence of a widespread and genuine intellectual curiosity among the students? Do you consider that the existing system creates and develops such curiosity?

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### ANSWER.

"For the encouragement and stimulation of independent investigation into Indian and other problems by the alumni of the University" I would recommend the establishment of research fellowships and prizes in Indian economics, Indian agriculture, including Indian textiles,



Indian zoology, including Indian pisciculture, sericulture and entomology.

The existence of genuine intellectual curiosity among students is necessary for the success of any such scheme. I regret to say that the existing system does not help much to create or develop such curiosity. The reason for it is that the existing system, with its long and ambitious courses of study, is so exacting in the amount of book learning it requires as to leave insufficient time to the student for independent thinking, intelligent observation, and initiative work. We should reduce the length of our courses of study so as to reduce the time for reading in order to leave time for thinking.

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### QUESTION 17.

Do you consider that the conditions under which many students live

(a) in Calcutta,

(b) elsewhere in Bengal,

are such as to undermine traditional morality and families, or to be deleterious to the character or physical health of the students? If so, to what causes do you attribute this, and will you suggest the steps which, in your opinion, should be taken to secure for the students wise guidance in matters of moral principle and of personal hygiene, protection against injurious influence, fuller opportunities for physical exercise and training, and the discipline and comradeship of corporate life?

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### ANSWER.

I "consider that the conditions under which many students live in Calcutta and elsewhere in Bengal are

such as to undermine traditional morality and family ties," and "to be deleterious to the character and physical health of the students."

The causes to which I attribute this are many, some operating directly and openly, and others indirectly and insidiously ; and the chief among them are :—

- (a) The gradual weakening of religious faith and spiritual culture, resulting from the attaching of undue importance to material science and secular intellectual culture to the utter neglect of religious and moral education.
- (b) The decadence of ascetic discipline and habits of self-abnegation and forbearance resulting from the attaching of undue importance to physical comfort and pleasure in students' hostels and messes, which not unfrequently makes students hate their humble homes.
- (c) The contaminating effect of bad examples around uncorrected by any strong counter influences for good.
- (d) The want of respect for elders and teachers due not infrequently to elders and teachers not conducting themselves so as to command respect.
- (e) The insidious but inevitable undermining of morality by slips intentionally committed to evade hard and unreasonable rules.
- (f) The spirit of opposition to authority and intolerance of control engendered by harsh and unsympathetic treatment from superiors.

- (g) The reading of unhealthy, but attractive literature.

To remedy the evil, the steps necessary to be taken are :—

- (i) To make arrangements for non-denominational religious teaching and practical moral training, that is, moral training including practical supervision of conduct, encouragement of good conduct, and rectification of bad conduct.
  - (ii) Appointment of men of high character and intense earnestness as teachers and superintendents of hostels and messes.
  - (iii) Abolition of harsh and hard rules in the management of hostels and messes, and substitution of sympathetic treatment of students.
  - (iv) Reduction of standards of undue comfort in hostels and sympathetic encouragement of ascetic discipline consistent with health.
  - (v) The opening of institutions like the Calcutta University Institute to which students may resort for healthful games, healthy reading, and moral improvement by contact with men of light and leading.
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## QUESTION 18.

What is your experience as to the health and physical development of students during their University career in Bengal? Have you any reason for thinking that the present system imposes an undue physical or mental strain upon students who are not exceptionally robust? If so, please suggest remedies.

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## ANSWER.

The health and physical development of students during their university life in Bengal in many instances suffer, I have reason to think, from an undue physical and mental strain. The physical strain is caused by unsuitable time tables which colleges have to make to suit the multiplicity of optional combinations of subjects allowed by the regulations, and by the exacting rules of attendance at lectures. And the mental strain is caused by the undue lengths of the courses of study prescribed.

The remedies I would suggest are to reduce the number of options in the selection of subjects, to abolish, or reduce, the percentage of attendance at lectures, and to reduce the lengths of the courses of study prescribed.

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## QUESTION 19.

Will you contribute any suggestion arising from your experience regarding the organisation of residential arrangements for students, including hostels, messes, and lodgings?

In regard to hostels and 'attached messes', will you discuss especially—

- (a) the relation of these institutions to the University, as well as to the colleges ;
- (b) the functions and status which you would give to the superintendent ;
- (c) the methods of management, control, and inspection ;
- (d) the proper equipment of a hostel, including kitchen and dining-room arrangements, provision for the treatment of illness, library facilities, etc.;
- (e) the best size for hostels ; and
- (f) the desirability of their providing tutorial assistance ?

In dealing with these problems, we beg that you will have careful regard to what you deem to be financially practicable.

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## ANSWER.

My suggestions with regard to hostels and messes are :—

- (i) That there should be more messes, the internal management of which should be left to the students under proper supervision, so as

to give them training in the management of their own affairs, and there should be fewer hostels, which only serve to bring up their boarders as hot-house plants under a high standard of living, and unprepared for the world outside.

- (ii) That the functions of the superintendent, who should be a person of high character, should be like those of a natural guardian of the boarders.
  - (iii) That the management should be left in the hands of the boarders in groups, by rotation.
  - (iv) That there should be free tutorial assistance rendered by the more advanced boarders to those less advanced.
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### QUESTION 20.

Do you consider that the financial resources already available for higher education in Bengal are employed in the most economical way? If not, with a view to the strengthening and expansion of higher education, can you suggest some form of University organisation which, while securing economical administration, would make a more powerful appeal for support from private liberality as well as from public sources?

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### ANSWER.

Not having had any occasion to consider this matter I am sorry I am unable to throw any light upon the question.

## QUESTION 21.

Have you any suggestions or criticisms to offer with regard to the proposal that the University (and such of its constituent colleges as may desire) should be removed to an easily accessible site in the suburbs, with a view to facilitating—

- (a) an expansion of the activities of the University;
  - (b) the erection of suitable buildings for colleges and residences for teachers and students; and, generally,
  - (c) the growth of corporate University life.
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## ANSWER.

With all respect for the influential opinion in its favour, I feel bound to say that I am decidedly opposed to the proposal that the University (and such of its constituent colleges as may desire) should be removed to an easily accessible site in the suburbs for the purposes mentioned in the question. And the reasons for my opposition are shortly these :—

- (i) An accessible and healthy site of sufficient extent in the suburbs will be difficult and expensive to obtain.
- (ii) The proposed change will, I fear, be viewed by the Indian public as being more for gratifying a desire for luxury than for supplying an actual want ; and anything which savours of,

or may be mistaken for, luxury, will ill accord with the poverty of the country and with its austere and ascetic, but beneficent and lofty traditions, especially in the field of education.

- (iii) The proposed change will involve lavish waste of money in the abandonment of existing sites with all their costly superstructures.
- (iv) The proposed change will add a little to the comfort and convenience of mofussil students, but it will add much to the discomfort and inconvenience of Calcutta students, who now attend college from their own homes, but who will after the change have to live the life of boarders in hostels, which, under the best arrangement even, will be but a poor substitute, both as regards comfort and discipline, for life at home under the care of parents and other near relations.
- (v) The proposed change will in no case effect a complete or even a sufficient centralisation of educational institutions, as neither the Calcutta Medical College with its extensive hospitals, nor the University Law College with its staff drawn mainly from the High Court Bar, nor the Sir Tarak Nath Palit Science College with its palatial buildings, nor colleges like the Vidyasagar, the City, and the Ripon, with their costly buildings, will be able to follow the change.



- (vi) The purposes for which the change of site is proposed may be served, though in a modest measure, without any such wasteful change. And if the growth of corporate University life of the entire body of students, by their complete separation from home and the rest of the world, and their seclusion in the quiet of a University retreat, is not secured, we need not regret the result very much, because happy as a quiet University hostel life may be, it is insufficient training for the world outside the college walls with its troubles and turmoils which have in the end to be faced, and because the mingling of hostel boarders with even a handful of homeliving students who serve as a salutary leaven, is calculated to make the student community better fitted to be citizens of the world than they would be if brought up in the utter seclusion of University life.
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## QUESTION 22.

To what extent do you consider that the needs and interests of particular communities should be specially considered :—

- (a) in the Government of the University,
- (b) in its courses of study, and
- (c) in its residential and other arrangements ?

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### ANSWER.

Excepting matters relating to denominational religious instruction and residential arrangements no other matters occur to me in which the needs and interests of particular communities require to be specially considered. Within the sacred precincts of the temple of learning all votaries should receive equal treatment and none should claim any special favour.

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## QUESTION 23.

- (i) Are there any points in which your answers to the foregoing questions would be different in respect of the needs of men and of women ?
- (ii) To what extent, and in what fields, are additional and special facilities for higher education required for women ?
- (iii) What are the peculiar difficulties and needs which affect the higher education of women in India.

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### ANSWER.

- (i) There are three main points in regard to which my answers to the foregoing questions would

be different in respect of the needs of men and of women, namely,

- (a) The subjects to be taught, which should include those the study of which will impart knowledge or skill which will be useful to females in playing the part assigned to them by nature in their domestic and social spheres.
- (b) The institutions for teaching, which, in the case of females, should be schools and colleges established exclusively for them.
- (c) Rules relating to the residence of students, which, in the case of females, should be largely relaxed.
- (ii) I do not think that any additional or special facilities for higher education are required for females by reason of any peculiarity in their mental constitution, which, if anything, gives them advantage over males. And my limited experience leads me to endorse fully what the Sanskrit poet says :—

“To gather knowledge men must strive,

And over many volumes pore ;

But favoured women all their lore

With ease through Nature's grace derive.”

- (iii) The *sanskrit* system and early marriage are institutions which create difficulties in the way of the higher education (as ordinarily understood) of women. But they serve

useful purposes in their own way, and, rightly regulated, they have their fair side, and help a higher training, spiritual if not intellectual, which has made the Hindu wife and the Hindu mother, 'when pain and anguish wring the brow,' the 'ministering angels' that they have been.

## ORAL EVIDENCE.

The witness amplified the suggestions brought forward by him in the memorandum below.

Improvements in the systems of primary and secondary education are necessary as groundwork for improvement in the superstructure of university education. The faults, which require to be corrected and which produce evil effects of an enduring nature, are the following :—

- (a) The introduction of subjects of study which are beyond the capacity of students at the stage of their progress at which they are introduced,— especially science subjects, as distinguished from simple nature study or easy lessons on things, which should certainly be encouraged and insisted upon to exercise the powers of correct observation.
- (b) The use of text-books entering into details and principles beyond the capacity of the students at the stage of progress they have attained.

(c) The imposition of home work of quantity and quality which is beyond the capacity of students to perform, which necessitates the work being done not *by* them with reasonable aid, but *for* them by their private tutors, and which fails entirely in its educative effect and engenders the demoralised habit of dependence on the private tutor and the despondent feeling of helplessness without his aid, to say nothing of the deleterious effect of it on the health of the boys.

(d) The practical transformation of the school into a daily *examining* board, examining work imposed, instead of being a teaching agency to impart instruction to, and evoke the mental powers of, students.

. The university regulations require attendance at 75 per cent. of lectures both at the under-graduate and post-graduate stages, and no deficiency of even a small fraction can be excused except by the Senate on the recommendation of the Syndicate and the college authorities. A rule so rigid has led to most culpable and demoralising attempts at evasion by what is known as attendance by proxy. The rule should either be abrogated altogether, and lectures left to attract attendance by their intrinsic merit, or the minimum should be reduced to 50 per cent.

Improvement in the courses of study by reducing their quantity which makes thoroughness of study unattainable, and by leaving out unsuitable books, such as books of

criticism of authors very few of whose works have been read by the students, and diffuse and verbose text-books.

Discouragement of the use of keys and abstracts, and encouragement of and insistence on the making of abstracts and summaries of text-books by the students themselves.

Improvement in the system of examinations by discouragement of the setting of questions too minute or too difficult, except one or two in each paper for the purpose of discriminating candidates of superior merit from those of average merit. As a rule, only such questions ought to be set as will test the candidates' knowledge of the broad principles of a subject. It is a lamentable waste of time and energy to make examinees encumber their heads for purposes of the examination hall with loads of learned lumber which prove of little avail in later life.

*Unsuitable school books.*—Reference was made to certain school books used in schools with the approval of the text-books committees which were unsuitable and beyond the capacity of the boys concerned. Specific instances were given.

*Excessive school work.*—The quality and quantity of homework expected from the pupils by the school authorities are excessive. In consequence, the schools are becoming examining bodies to a greater extent even than the Universities. The primary function of the school now apparently is to examine the work done by the pupils at home. So much is this the case that there is very little class teaching in the schools. The health of the pupil, therefore is being undermined and a taste for reading and real study discouraged. The

work at home is often done by a private tutor instead of by the pupils themselves. Though the majority of boys at school are drawn from the poorer middle classes, about 30 per cent. of them are obliged to have private tutors. In practice, if a guardian has the means he employs a private tutor; and those who are unable to have private tutors cannot complete their work satisfactorily. The practice of employing private tutors is of recent growth and was unnecessary in the olden days when different conditions prevailed. Practically almost every teacher supplements his income by private tuition. The fees for private tuition are generally greater than the school fees. The best solutions of the difficulty would be to reduce the home work, and to raise the pay of teachers so that they could not have the opportunity, and would not be under the dire necessity of undertaking private tuition.

*Training of teachers.*—No great improvement in school methods can be expected from the expansion of training facilities for teachers. The trained teacher is apt to become mechanical. Intelligence and natural love of teaching are of greater importance than training. A good teacher will try to relieve his pupils from the difficulties which he himself experienced as a boy at school. Great care, therefore, should be taken in the selection of teachers. Improvements should be made in the methods of training teachers so that they should not become mechanical. If this were done the study of proper principles of teaching might conveniently be included in the University course.

*Rigid attendance at college.*—The college students have attained sufficient maturity of understanding to know their own requirements. The imposition of hard mechanical rules in regard to attendance at lectures drives students to lamentable and demoralising dodges to overcome the regulations. The Syndicate and Senate have sometimes acted harshly in refusing *bona fide* petitions from students who have not attended a sufficient number of lectures in accordance with the regulations. Students should belong to colleges, for even the worst college has disciplinary value, but compulsory attendance at lectures should not be enforced. The professor would improve the value of his lectures if he knew that the number of his listeners depended upon the quality of his teaching. Inefficiency should not be propped up by artificial means. The main fault of this compulsory system of attendance at lectures is that the number of lectures being excessive the students are apt to sit in apathy while the discourse is being delivered; and, in addition, much valuable time of the Senate and the Syndicate is wasted in disposing of applications for dispensing with the rule of attendance in numerous cases. This rigid attendance at lectures was imposed by the Legislative Council at the time when the last Universities Act was passed. The majority of the Council had not sufficient confidence either in the members of the college staff or in the students.

*Courses of study.*—The courses of study are too long and especially those in Sanskrit and Mathematics.



The selection of books has been much improved during recent years.

*Keys and abstracts.*—The practice of memorising dictated notes and text-books by students is almost universal. The amount of labour involved is enormous, but the benefit is *nil*. The professors should insist on each student making his own summary. The student should remember that elaboration is not condensation. For the better understanding of this principle, logic should be a compulsory subject of study in the intermediate course. It would be well if boards of studies made it a rule that the authors of “keys” be not appointed examiners. Professors should do everything in their power to prevent students from using “keys.” Examiners should be required to insist that candidates answer the question papers in their own words. The examination questions should be so framed as to discourage cram, and insistence on an excessive knowledge of detail should be avoided. The present system of examinations in Bengal is a serious evil.

*Improvements in the administration of secondary schools.*—Private initiative and enterprise should not be checked by a Government department. In the absence of any other organised body the University should undertake the recognition of schools, but it might be conducive to better supervision if a special committee of the University were appointed for this work. The University represents public opinion, Government and other interests, and therefore is a

suitable body to undertake the supervision of schools. The constitution of district sub-committees to assist in the work would be beneficial.

*Second-grade colleges.*—The witness had found no reason for changing the opinions expressed by him in his minute of dissent to the report of the Universities Commission in regard to second-grade colleges. As there are more students reading for the intermediate than for the B. A., more institutions are needed for the former than for the latter. Second-grade colleges, therefore, serve a useful purpose. These colleges should not be relegated to high school work, nor should high schools be encouraged to undertake the intermediate work.

*Agricultural, industrial and commercial training.*—Sir Gooroodass referred to the necessity and possibility of the University providing such training. The University has recently recognised the necessity of undertaking such work. The new subjects will be taught in the Government Commercial Institute and other places. The University sub-committee has hopes that certain business firms will take in apprentices. A model farm has been offered for the purpose of agricultural training.

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## Religious and moral instruction in schools.

Copy of a letter to the Commissioner Presidency  
Division dated 22nd August 1912.

1. I have the honour to acknowledge the receipt of your letter dated 8th August 1912 on the question of religious and moral instruction in schools and asking for an expression of my views upon that question.

2. In reply I beg to state below my views, first on religious instruction and secondly on moral instruction.

3. Though I do not join in the common cry against secular education as being responsible for discontent, unrest and sedition but on the contrary I freely admit the beneficial effects of pure intellectual education and fully appreciate the blessings derived from the education given in our schools and colleges, I still feel bound to press on the attention of all educational authorities the importance of religious education as necessary for the full development of character and for the complete conquest of *egoism* (the ultimate cause of all conflict between race and race and man and man) by *altruism* (the only source of peace on earth and goodwill to man). Moral education may serve the same purpose to some extent but not fully for Ethics may not look up to a Governor of the universe, it may not look forward to a state of existence beyond human life. If it does, moral education becomes so far identical with religious education. If it does not, then the motives

of action which it can call into play will be limited by what man can do to man on this earth, a limitation within which it is not possible to reconcile all conflict between man and man and to make the perfect happiness of each compatible with the perfect happiness of all.

4. Another reason, why religious (and the same thing may be said of moral education) education is necessary in our schools at the present day, is that the high pressure life of modern society leaves very little time and opportunity for such education at home, and the greater spiritual truths are likely to be altogether neglected by reason of the lesser temporal truths more obtrusively demanding attention in the daily affairs of life.

5. I should here state that the religious education I have in view does not consist in instruction in dogmas and rituals, about which religions differ, but it is the inculcation of the great truths, that there is an intelligent moral Governor of the universe and that there is a state of existence after death, truths which are accepted by almost all the great religions of the world and the training of boys to mould their lives in a manner such as belief in those truths requires.

6. The scope of religious instruction being limited as stated in the preceding paragraph (to make the imparting of it practicable) the next question is, how to impart such instruction in our schools.

It is not desirable to ask Government to depart from its wise policy of religious neutrality, so that as regards

Government schools we must be content with having a permissive rule like the one in the Education Code of the United Provinces (referred to in the India Government letter) allowing "religious instruction for one hour a week to the children of parents who desire it through an instructor agreed upon by the parents, provided that the Headmasters have no concern in the matter save the granting of the permission at the parent's wish to pupils to attend the classes and their punishment should they absent themselves therefrom".

Aided schools which have their own Governing bodies and are maintained not exclusively by Government money should, like unaided schools, be left free to make their own arrangements regarding religious instruction provided that no pupil is required to attend a religious class if his guardian expresses a contrary wish and provided also that every religious teacher is enjoined not to speak irreverently of any religion.

7. Short and simple religious text books embodying lessons on the lines suggested in paragraph 5 should be prepared and approved by representative committees to serve as guides for religious teachers and to prevent their teaching treading upon doubtful and debatable ground.

With the precautions and within the limitations indicated in this paragraph and paragraphs 5 and 6 the imparting of religious education will, it is hoped, be free from the difficulty generally apprehended.

8. Moral education in schools which is equally necessary for the reason stated in paragraph 4 involves less practical difficulty and should therefore be imparted more freely.

9. In regard to moral education no distinction should be made between Government and non-Government schools. Nor should the imparting of moral instruction be made optional. All schools should be required to provide for moral instruction and all pupils should be compelled to attend the classes for such instruction. Moreover teachers should be encouraged to dwell upon the moral bearing of all lessons whether literary or scientific.

10. Suitable moral text books should be prepared in the different vernaculars embodying well selected precepts and examples.

In the compilation of moral text books for Indian students valuable materials may be obtained from Muir's metrical translations from Sanskrit Literature.

11. It should be borne in mind that morality should not only be *learnt* but, what is still more important, should also be *practised*. The learner has to perform exercises in literature and mathematics and he must go through exercises in morals also. In fact he performs exercises in morality daily and hourly in his conduct in life, whether his moral teacher sets them or not and he performs them often correctly but not unoften incorrectly also. The only difference between these exercises and those in other subjects is that the moral exercises are more difficult and delicate things

to correct. But though the work is difficult and delicate it must be done for if the pupils' errors in morals are not corrected early he falls into the habit of committing moral slips just as he is liable to contract the habit of committing errors in pronunciation and spelling if his bad accent or bad orthography is not corrected in time. The moral slips of a pupil should be corrected not only by the moral teacher, but by every other teacher within whose cognizance they are committed. They should be dealt with gently but strictly, in a loving spirit but with a firm determination to correct. Much will depend upon the personal influence of teachers. It is not easy to find teachers capable of exercising beneficial personal influence; but the difficulty may be removed if attention is paid towards developing their moral fitness for their work as is given for making them intellectually fit to teach their different subjects.



## Speech delivered as Chairman at the Ram Mohun Roy Anniversary

Held at the City College on Friday the 27th September, 1889.

After the very eloquent and instructive address that you have listened to, and in view of the falling shades of night, it will be wrong on my part to detain you long. Nevertheless, I fear I shall be deemed wanting in my respect for this meeting if I were not to say a few concluding words before bringing the proceedings to a close. First of all, I must, on behalf of this meeting, give my most cordial thanks to the learned speakers who have entertained you by their most instructive addresses. These addresses, to my mind, possess something more than a mere temporary value: they furnish matter for deep and serious reflection. They also indicate that when men of the distinction of the several speakers who have addressed you—men representing different sections of the community—take such a life-long interest and write so cordially in doing honour to the memory of Raja Ram Mohun Roy, the work of wisdom which he inaugurated is sure to proceed steadily on. Turning now to the immediate subject of our discourse, the thing that most forcibly strikes one is the versatility of Ram Mohun Roy's genius. He is generally known as a great religious reformer; but as you have been told by the several speakers who have preceded me, there was not one single important question—



be it one in law, in politics, or in education—in which he did not take a most leading part. His two essays—one on the rights of the Hindoo female, and the other on the rights of a Hindoo over ancestral property, which you will find in his collected works—show at once his deep erudition as a lawyer and his broad views as a jurist; and it is to the latter of these two essays that is due in no small measure the advanced state of the law relating to the free alienability of property in Bengal. The concluding paragraph of that essay, notwithstanding the lateness of the hour, I would ask permission to place before you: it is well worthy of Ram Mohun Roy, and will do honor to any lawyer or any jurist in the country. Every one who belongs to the profession to which I have the honor to belong will perceive here the rudiments of that discussion, which in the writings of Sir Henry Maine, have shed such lustre over his name. And Ram Mohun Roy was no professional lawyer. In matters of politics his petition against the Act regulating the Press, and the evidence given by him before the Select Committee of the House of Commons, bear ample testimony to the value of his labours, and I would recommend those writings to everyone of my countrymen, to study as texts for everything else that they may learn in politics and law. In matters of education, you have already been told of the immense work that Ram Mohun Roy did. It is to him that we owe the early progress of English education in India, and, though in his letter to Lord Amherst, to which reference has been made, he may be

accused of not having paid all due compliment to the ancient literature of his country, yet every one must feel the justness of his remark, that mediæval Sanskrit learning must bear the reproach that has been laid at the door of the learning of schoolmen in the days before Bacon. In matters of religion, no doubt, every allowance must be made for diversity of opinion. But one thing, I believe, we all will be agreed upon—all sects, whether orthodox Hindoos or progressive Brahmos, whether Mahomedans or Christians—that to Ram Mohun Roy is due the credit of forcibly pointing out to learned Hindoos that religion does not require one to be a *jogi*, a *suttee*, or to go to the forest, but that home and society are the best surroundings of appropriate worship. A mind so great, a heart so large, could never have been without its charms : and Ram Mohun Roy, though he was greatly in advance of his countrymen, was nevertheless not isolated from them—nay, not from the meanest of them. Though there was opposition, and much bitter opposition, to his religious views, of which he now and then complains, I think I can justly say—and I have some evidence for saying that—even the most orthodox amongst his countrymen, even his greatest opponents had respect and admiration for him. I have had the pleasure of hearing a late distinguished Pandit, a Hindoo of the orthodox school, speak of Ram Mohun Roy, and he spoke of Ram Mohun Roy's towering intellect and his graceful commanding presence in terms of admiration so glowing as vividly to recall to my mind the eloquent lines of Kalidasa :—

"His mighty soul swelled from the vale like a towering hill."

If that is the tribute of respect paid to his memory by one who was orthodox to the backbone—by one whose mind was not then a young growing mind, but whose mind had been imbued deeply with the prejudices of his time—we may well imagine the true greatness of the man that inspired those words. Since the days of Ram Mohun Roy, full fifty years and more of ceaseless intellectual activity have passed away, and yet the writings of Ram Mohun Roy appear as fresh and as instructive as when they were first written in those days of ignorance. The truth is that Ram Mohun Roy was one of those great missionaries whom Providence in its benign dispensation sends to us from time to time to dispel the darkness of ignorance and superstition and prejudice, when these become intolerable; one of those luminaries that shine long and steadily, and never lose their primal glow, though we may be looking at them through long vistas of by-gone years. To focus and concentrate by reflection from clear discourse the light which the genius of Ram Mohun Roy has shed in his country is one of the objects of this gathering. May that light never grow dim, but ever grow brighter and brighter, to lighten us in our path of piety and progress! May the life of Ram Mohun Roy remind his countrymen that they can make their lives sublime and well may they venture to do so, reading the text of the page in the light of the forcible commentary upon it by my learned friend

opposite. And may we, guided by that sentiment and guided by that light, as time rolls on year after year, be enabled to offer to his sacred memory the only acceptable offering of some satisfactory account of our national progress, material and moral.

The Hon'ble Dr. MOHENDRA LALL SIRKAR said:—Gentlemen,—I dare say you will permit me to do the most pleasing duty of this evening, namely to propose a cordial vote of thanks to the Chairman of this meeting. I need hardly tell you, gentlemen, that you could not have found a better, worthier chairman than the Hon'ble Justice Gooroo Dass Banerjee. I am not going to make any comparison; but as you have heard of the versatility of the late Raja Ram Mohun Roy's genius, I may equally say of our present chairman, that he is not less versatile in his acquirements, not only as a lawyer in which he has won the highest distinction in this land, but in his other acquirements, even to the extent of pouring deeply into the highest mathematics; he is one of our worthiest members. In connection with the versatility of the late Raja Ram Mohun Roy, I hope I shall be permitted to take this opportunity of saying that it is a matter of great rejoicing that he should be claimed by all sections of the community as a man who ought to be admired. Gentlemen, while it is a matter for rejoicing, I must at the same time raise my warning voice that we should not lose sight of the great central truth to the propagation of which the late Raja Ram Mohun Roy devoted his whole life, and that was, the unity of the Godhead. The great aspiration of the late Raja Ram Mohun Roy was to enable the human mind to acquire the highest truth which it was capable of acquiring, and that was to have a just, correct, and true idea of the unity of the Godhead. I need not dwell and dilate upon the various reforms which he inaugurated; those reforms are going on rapidly enough. But I must say—and say with the greatest regret—that the greatest reform at which he aimed, namely, to instruct his countrymen in the unity of the Godhead, has not made adequate progress. Of course you will rejoice at the establishment of Brahma Somajes throughout India as evidences of the progress of the great central truth which the late Raja Ram Mohun Roy tried to inculcate; but compared with the masses of this country, who are deeply ignorant of the very fact of the unity of the Godhead, these various churches are but infinitesimal drops to propagate that noble idea. We have not done sufficient to propagate this idea and to do real homage to the Raja. With all our boasted education, we are, gentlemen, practically atheists, and, if I may be permitted to use the very strong language of the Raja himself, if atheists, we are scarcely better than beasts. I am an outspoken man, and may be blamed for making these remarks, but still, when I recollect what the late Raja Ram Mohun Roy did for the

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The anniversary of Raja Ram Mohun Roy's death is a solemn occasion which must awaken in every mind earnest thoughts as to what progress we have, since his time, been able to make in the fields of religious, social, political and educational reform in everyone of which the great reformer laboured with such indomitable courage, untiring perseverance, and disinterested zeal for his country's good. I do not wish to detain you with any lengthy expression of my poor thoughts upon all these matters. I shall make only a few brief observations upon the last of them namely the progress of education, a matter which must effectually influence progress of every other description.

The great educational controversy that engaged the attention of the Government and the public in the days of Ram Mohun Roy, shortly after the establishment of the Hindu College, was that between Orientalists who were opposed to English education and insisted on the study of oriental languages, literature, and philosophy, and the Anglicists who were for English education. It was in connection with this controversy that Raja Ram Mohun Roy addressed the memorable letters to Lord Amherst advocating English education and it is to his advocacy that we are largely indebted for the encourage-

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abolition of idolatry, and what we have since been doing towards the same object, I must say that we cannot congratulate ourselves upon our energy. With these few remarks I propose a cordial vote of thanks to the Chairman for the able manner in which he has guided this meeting.

ment given by the State to English education. While gratefully acknowledging our obligations to Raja Ram Mohun Roy and to our Rulers for the blessings of western education, we cannot help expressing our regret that Government should be thinking of gradually withdrawing its support from the higher colleges. Though western learning is no longer an exotic plant here but has taken deep root in the soil and though it will continue to grow without the sunshine of State encouragement, yet I venture to think that the maintenance of first class colleges at the principal cities of the Province as models for other institutions is a duty which the State owes to the people just as much as the imparting of elementary education to the masses. And one of the many bonds that attach the people of this country to the British Throne is the blessing of liberal education.

In his letter to Lord Amherst referred to above Ram Mohun Roy speaks of Oriental learning in terms of unmerited disparagement, which might puzzle and pain his countrymen to see that a man of his genuine patriotic feeling should have said what he did say. There seems to me however, to be a simple explanation of this. Sanskrit learning, whilst grappling with the great problems of metaphysics and theology with such success as is possible for finite intelligence to achieve in its endeavour to grasp the infinite and with such depth and acuteness as has called forth the admiration of Schopenhauer and Maxmuller, devotes itself exclusively to the contemplation of the spiritual side of

the Universe to the utter neglect of the material. This abnormally undue attention to one side of the universe even though it was the superior side could never have been in accordance with the will of the Author of the universe. A reaction in favour of material nature was inevitable, and the powerful intellect of Ram Mohun Roy gave the necessary initial impulse to restore harmony between physical and metaphysical knowledge and in doing so he as a reformer and an enthusiast rated the latter as far below its legitimate value as it had aspiringly rated itself above.

There was another reason for Ram Mohun Roy's disrespect for Hindu metaphysics. Metaphysical and theological dogmas not being capable of exact or experimental proof rest for the most part on authority. Now legitimate respect for authority is no doubt a characteristic of a well regulated mind; but this respect in the days of Ram Mohun Roy had degenerated into abject servility and it was his mission in this province to liberate reason from the tyranny of authority; and in the fulfilment of that mission he naturally showed intolerance and disrespect towards a system which had led to the thralldom of reason. The result has been the emancipation of reason, the assertion of individuality and progress in the study of physical and natural sciences.

The study of English has made that language the common language of the different races of India; and this it is more than any thing else that has made it possible for men from different parts of India to

meet on a common platform and discuss questions of general interest. Then again the study of English has enabled Bengali authors to combine in our national literature the exuberant pathos and the gorgeous imagery of the East with the stern sentiments and the sombre grandeur of the West.

All this no doubt is good, very good. But few things are unmixed good, and under mysterious laws of progress and change few things, left to themselves without the continual application of correctives, steadily tend towards good. The emancipation of reason from the tyranny of authority has often led to its subjection to the more insidious tyranny of conceit; the assertion of individuality has made us in many cases more selfish, and the study of the material world has not infrequently made us forget our spiritual greatness.

The study of the English language and English literature (except so much of it as is of universal interest and not peculiarly English) has engendered a spirit of imitation inimical to the development of boldness and originality of thought. The reaction which the influence of Raja Ram Mohun Roy brought about is now in some respects working beyond the normal point of progress and stands in need of gentle corrective reaction. It should be our aim now to free reason from the thralldom of conceit; to reconcile individuality with self-abnegation when duty requires it; to leaven largely the knowledge of physics with that of metaphysics and to impress on the student the truth that though in our relations with things around us physical knowledge



and material progress are necessary and useful, in our relation with things above, spiritual knowledge and spiritual progress paramourly demand attention.

Let us by all means increase and improve our patrimony of spiritual progress with material progress of the west : only we must be careful not to exchange the one for the other : for then it is certain that the exchange will be to our disadvantage much more than the ruinous monetary exchange is at the present day.

I shall conclude these few remarks with a wellknown text recited in anniver-aries of deaths when celebrated in the Hindu style.

দাতাবো নেহিভিকৃত্যং দেহঃ দহুদিত্বৈব চ ।  
 ব্রহ্মচ নো দংকস্কনং দহুদেহঞ্চ নেহিভিত্তি ॥

"May generous natures in our midst increase,  
 And sacred knowledge and progeny grow.  
 May never steady faith from us depart.  
 May we have much on others to bestow."

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In welcoming you to this, the first public meeting of the Ram Mohun Roy Club, I ought to say a few words explaining the aim and objects of the club and the circumstances under which it was established.

A little more than a year ago, after the close of the anniversary meeting before the last, held in honour of Raja Ram Mohun Roy, the promoters of that meeting encouraged by the growing interest which the life and writings of Ram Mohun Roy were awakening in the

ible mind resolved upon establishing a club to be named after his name, which should meet once a month and humbly and steadily endeavour to carry on in such ways as its limited means enabled it to do the work he had undertaken of furthering the intellectual, moral, and religious wellbeing of this country.

The name of Ram Mohun Roy is so dear to India and is intrinsically so great that it will be sure to exert a most salutary influence on any association named after that name. Even the most superficial student of his life and writings cannot fail to be struck by the loftiness of his towering intellect and the greatness of his noble soul. If you wish to be able to write good English or good Bengali and to wield your pen for the good of your country, notwithstanding the progress of education since his time, the powerful and impressive though sometimes quaint style of Ram Mohun Roy will serve as excellent models. Do you wish to learn to think for yourselves? You cannot have a better teacher than the thinker who years before western education and literature had made any progress in this country, anticipated us in enunciating all the measures of reform that you are now able to formulate. Are you anxious to endeavour to follow the sublime precept of the Gita relating self-abnegation and *Niskama Dharma*? You cannot have a better example before you than that of the man who though undoubtedly the greatest man of his age among his countrymen used to subscribe "as one acting in due observance of duty and therefore free of remorse" and who declined the high honour

of being a member of the council of Education though unquestionably the fittest person to be on this council and offering to do all the work attaching to the office. The name of such a man must remind us of our duty to our countrymen and must exhort us to forget our petty differences, our indolence, and our apathy more powerfully than the most eloquent appeal can do.

Animated and sanctified by that great name, guided by his noble example, above all, relying upon the grace of Him who is the giver of all that is good, this club will endeavour to the best of its humble power to do all it can for the intellectual, moral, and religious well being of this once great country.

Religion was one of the things that was uppermost in Ram Mohun Roy's mind and meet it is that the life of a religious teacher, Ekanath of the Deccan, should form the subject of the lecture at the first public meeting of the Ram Mohun Roy Club.

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I have great pleasure in taking part in the proceedings of this meeting. It has been well said by a great writer, "He who opens a school closes a prison." I may add "He who opens a public Library and reading room closes many an objectionable place of resort that leads to a prison." But if every library is a blessing, it can not be said that every book is a blessing. Though great libraries as repositories of every product of human thought, good, bad, or indifferent, should contain all sorts of books for the use of the

philosopher and the reformer, popular libraries for the benefit of ordinary readers should exclude from their shelves all books of doubtful moral tendency. And this library which is named after the revered name of the great religious reformer Ram Mohun Roy, may well be expected scrupulously to exclude all such books. And if the organizers of this library have been so happy in the choice of its name, they are equally to be congratulated on the selection of its site. It is situated in Circular Road one of the largest and most important thoroughfares in Calcutta and there is no other library within any convenient distance from it. So it supplies a real want. And its surroundings moreover are salutary and inspiring. It is in close proximity to a number of literary and educational institutions, the Bangiya Sahitya Parishad, the Deaf and Dumb School, and the Brahmo Girls School. On the opposite side of the road a little to the North is the house where Ram Mohun Roy the religious, social, and educational reformer spent the latter and most active years of his useful life. While opposite to it a little to the South are the houses of the two great Indian Scientists Dr. J. C. Bose and Dr. P. C. Roy, names which must inspire every Indian with a desire to devote himself to study and research. And last but not least, the organizers of this library are to be congratulated on their great good fortune in being able to hold this opening ceremony under the Presidency of His Excellency the Governor of the province, who is not only a wise statesman, who deeply sympathizes with the people

he is appointed to govern, but is also an erudite scholar who takes a warm interest in education and the language and literature of his Province and who amidst the engrossing duties of his exalted office has found time to learn that language.

A Library opened amidst such favourable environments, under such encouraging auspices, may well be expected to prove a blessing to the neighbourhood. It will help many willing diligent students to carry on study and research; it will induce many unwilling idlers to turn their thoughts to serious subjects instead of trifling away their time; it will restrain many pleasure-seekers from resorting to places of coarser pleasure by furnishing them with refined recreation. In short it will make the surrounding atmosphere more intellectual and more conducive to the moral well being of the locality.

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Memorial meeting at the Town Hall held on the 27th August 1891 to consider what steps should be taken to perpetuate the memories of Raja Rajendra Lala Mitra and Pandit Iswar Chandra Vidyasagar under the Chairmanship of Sir Charles Elliot the Lieutenant Governor of Bengal. (1)

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The Hon'ble Justice GOOROO DASS BANERJEE in seconding the resolution said that they had met there to discharge a solemn and a sacred duty, the duty of doing honour to departed worth. The sentiment that bound the living to the dead was almost universally of a sacred character, sanctified by the chastening influence of death. They forgot the faults of those whom they could see no more : they magnified all the

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(1) It appears from the following extract from "The Hindoo Patriot" that it was rather rare in those days for Heads of Provinces to preside over such meetings.

The meeting in honor of Raja Rajendra Lala Mitra and Pandit Iswar Chandra Vidyasagar on Thursday last at the Town Hall, was quite in keeping with its historic traditions and was as great a success as was ever witnessed there. The chair was fittingly taken by His Honor the Lieutenant Governor who congratulated the Sheriff, the Hon'ble Prince Mahamad Feroksha, and the requisitionists on the eminently successful character of the meeting, which was large, influential, and representative of the wealth, rank and intellect of the country. A brilliant array of speakers materially enhanced the importance and prestige of the meeting and included in their body Sir Comer Petheram, Maharaja Bahadur Sir Jotendra Mohun Tagore, Maharaja Sir Narendra Krishna, Dr. Mahendralal Sirkar, the Hon'ble Dr. Gooroodass Banerjee, Raja Peary Mohun

good qualities that they possessed, and they shed tears of affection, or gratitude, or of pity for their ashes. When they felt such feelings towards the ordinary dead, it was no wonder that there should be such universal demonstration of sorrow for the loss of the two noble and rare specimens of humanity who had just passed away from their midst, and it was no wonder that there should be such an earnest desire to do honour to their memory on the part of a people who were noted for their veneration for the dead, whose laws declared that the heir took the inheritance for the worship to the welfare of the ancestor, and whose rituals enjoined the offering of oblations not for their ancestors alone but for all the dead, whether relations or strangers, whether friends or foes. He need not therefore, say much to commend for their acceptance the resolution that he had been called upon to second. That resolution asked them to erect suitable

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Mukerjee, Kumar Dinendra Naran Roy, and Babus Surendra Nath Banerjee, Kali Churn Banerjee, Pratap Chandra Mozumder and others. But the most striking feature of the meeting was the fact of Sir Charles Elliott's having condescended to take the chair, though he had no personal acquaintance whatsoever with either of the departed worthies, whose loss the meeting had assembled to mourn and whose memory it sought to commemorate. Maharajah Durga Churn Law in proposing that his Honor should take the Chair said that Sir Charles Elliott, as the head of the Government, had conferred a great honor on the native community by making it possible, amidst the many calls upon his time and attention, to attend the meeting. He felt sure that they were all grateful to his Honor for his condescension, and that they would all appreciate the honor which Sir Charles Elliott conferred upon them by accepting the chairmanship of the meeting. Mr. Rustomjee who seconded the proposition said that the presence of the Lieutenant-Governor at the meeting was a sign that he sympathised with its object and that he was anxious to be in touch with the people, and to recognise sterling worth. Babu Surendranath Banerjee who spoke in the same vein forcibly observed :—

memorials to commemorate the eminent services rendered by the late Raja Rajendralala Mitra and the late Pandit Vidyasagar to this country, and to raise subscriptions for that purpose. It was needless for him to recount in detail the eminent services rendered to this country by these two illustrious men—services which were so well known, and so fully, so forcibly, and so eloquently dwelt upon by the learned speakers who had preceded him. He would content himself with barely touching upon some of them.

Raja Rajendralala Mitra devoted his long life and uncommon powers of mind to the work of unravelling the past in order to present in its true light the ancient greatness of his country. If rescuing from oblivion the great works of art in his classic native land was service to his country, he had done, that service in an eminent degree. If helping towards correct appreciation of the lofty traditions of a highly

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Sir, your presence here on this occasion and your occupation of that chair is a very significant fact. It seems to me to be the index and the guarantee of your sympathy in our sorrow, not only in your individual capacity, but also as the august ruler of these Provinces. But it means something more. It is the earnest of your desire and your anxiety to promote those friendly feelings and to establish solidarity between the rulers and the ruled, upon which depend the best interests of both the communities and of the Empire at large. May these feelings grow and deepen and increase to the credit and renown of the English name and the best interests of the people!

His honor responded to these feelings and sentiments freely and at the crisis that we are passing through we are very much inclined to agree with Babu Surendranath Banerjee that if the meeting will have in the least tended to promote better feelings and understanding between the rulers and the ruled the great men in whose honor the meeting was held will not have died in vain, as they certainly did not live in vain.



cultured but oft misunderstood people was service to his countrymen not Bengalis alone but the people of all India should join in commemorating his services. Nor amidst the engrossing work which the past always furnished him with, did he ever neglect the present. His acute and versatile intellect grappled with all the burning questions of the day, and he wrote upon them much that was worthy of careful study. As a Municipal Commissioner, as a leading Fellow of the Calcutta University and as an active member of the British Indian Association he generally supported the weak against the strong; he always maintained his point with fearless independence and with an uncommon power of debate and he often helped to bring about the right conclusion.

If Rajendralala served his country as a scholar and as a patriot Pandit Iswar Chandra Vidyasagar rendered services to it as an educationist, as a reformer and as a philanthropist. By means of his grammatical and literary compilations he facilitated the study of Sanskrit to such an extent that he may well be said to have opened a royal road to the learning of that difficult language. The Bengalee language received at his hand that finished and lasting polish which fitted it to reflect with clearness the abstruse metaphysical conceptions and the varied poetic imagery of later cultured minds. As a social reformer, Pandit Vidyasagar stood second only to Raja Ram Mohun Roy. It was his exertions that brought about the legislation for legalising the re-marriage of the Hindoo widow, and

his powerful writings contributed in no small degree to bring about that strong feeling of abhorrence against polygamy which has well nigh abolished that baneful practice. But he was a reformer of an orthodox type. Amidst all his enthusiasm to bring about his reforms, he never lost sight of the fact that society was an organic and not a mere mechanical structure, and that except in very exceptional cases, reforms to be beneficial must come from within and be assimilated, and must not be thrust from without as foreign matter which would lead to irritation that was inevitable. He had faith in the wisdom and goodness of the ancient sages of India and he believed that the real remedy against many a social evil was to be found in the right understanding of the spirit of their writings. As a philanthropist the services done by Pandit Vidyasagar to his country were many and incalculable. He was not a very rich man, but in one sense he was richer than the richest, for his wants were few and in that respect he was a true type of that old venerable class of Brahmins whom Hindus so justly honoured. The greater part, nay almost the whole, of his large income was devoted to acts of charity and the genuine feeling of sympathy that accompanied his gifts enhanced their value a hundred fold.

Raja Rajendralala Mitra reflected great credit on the Bengali intellect by his scholastic attainments, and Pandit Vidyasagar had by his noble life cast a bright halo around Bengali character. For the valuable services rendered by these two men to their countrymen, it was right that they should erect suitable memorials to commemorate their names. The memorials would not be for the benefit of

these two men, but certainly for the benefit of those living, because those two men had already erected lasting memorials in their own works and were now beyond the reach of their praise and blame. So long as the rich treasures of India's past continued to be valued, the name of Raja Rajendralala Mitra, would be remembered with respect; and so long as the Bengali language continued to be spoken, Pundit Vidyasagar's name and memory would be cherished with affection. By commemorating the services of these two men they were really benefiting themselves. It was a somewhat striking fact that these two eminent contemporaries, who came into the world almost together and left it almost at the same time, were complementary characters. One made himself eminent by his massive and powerful intellect, and the other by his large and generous heart, and the two together formed a complete model of intellectual and moral greatness. If they aspired after intellectual eminence then Raja Rajendralala Mitra would serve as their model; and if they longed for moral perfection, then they might imitate the noble life of Vidyasagar. The lives of those two eminent men exemplified some of those great truths which ought to be their rule of conduct. It had been said by Herbert Spencer that perseverance through a series of defeats was the natural road to success. The life of Raja Rajendralala Mitra exemplified this truth in a remarkable manner. They had already been told that Raja Rajendralala Mitra had tried successively but failed to enter two of the most lucrative professions law and medicine. Disappointment might have daunted the spirit of any other ordinary man, but it had no

effect on the spirit of Raja Rajendralala Mitra ; it only served to stimulate his exertions in a direction in which he was destined to earn a lasting fame. So again, the life of Pundit Vidyasagar eminently exemplified that sublime precept in the *Bhagabat Gita* which said that the good always felt pain at the suffering of others, for that was the highest form of worship of the universal soul. This sublime *precept* was the cardinal doctrine of Pundit Vidyasagar's faith, and the guiding rule of all his action ; and his endeavours to give charity to the poor to remove their sufferings and difficulties was not with the object of earning fame, but for the love he bore towards his fellow-beings. And naturally enough they returned love for love. He (the speaker) might be asked what should be a suitable memorial for each. It was not easy to answer the question at the present moment. The answer to it must depend upon the fund raised, and the question would have to be decided in the Committee that they would be called upon to appoint. Some would have a statue or a bust ; others would be content with portraits, while many again wished that the memorials should take some such form as would be of direct benefit to others. While fully admitting that anything, that would help to call to memory the stately figure and the classical features of the Raja that added so much to the effect of his impressive eloquence and the simple but expressive countenance of the Pundit beaming with bright intelligence and universal love, would be most acceptable

to all, he felt that it would be better if the memorial to Raja Rajendralala Mitra took some such form as the establishment of a fellowship for the encouragement of researches in Oriental learning, and the memorial to Pandit Vidyasagar should take some such form as the establishment of a free boarding-home for deserving poor students coming from the mofussil. It might be said that these memorials required large funds. He saw no difficulty on this score. The charm of these names was sure to make people contribute largely, and he felt sure that both the rich and the poor would vie with one another in contributing to these memorial funds and they would be enabled to raise memorials both worthy of the illustrious dead and directly serviceable to the living.

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Copy of a letter from BABU RAJ NARAIN BOSE  
 Raidyanath  
 Decghar  
 September 1st 1891.

My dear Sir,

I am of opinion that of all the speeches delivered at the Town Hall meeting held in honor of Raja R. L. Mitra and Pandit I. C. Vidyasagar yours is the best. The solidity of the sentiments contained in it, its liberal and generous tone and its truly Hindu spirit above all the rest, are its great recommendations.

Since I saw you last at Decghar some years ago I had not had the good fortune of doing so a second time. My broken health and the increasing infirmities of age rather premature, for I am only 65, are great bars to my going to Calcutta.

Trusting you are quite well, I remain with best regards.

Yours Sincerely,  
 RAJ NARAIN BOSE.

## Vidyasagar.

One of the surest proofs that progress is the law of nature is furnished by the fact that love and respect are the feelings that bind us to the good and the great. If we love and respect the good and the great we must feel some yearning after those things that they pursue and though swerving much and oft we must still be striving each to the best of his humble ability, to keep to the path on which their foot prints are marked. Every thing that helps to foster these feelings of love and respect for the good and the great therefore deserves encouragement as an aid to progress. And it is from this point of view that I sympathize with the promoters of anniversary meetings like these, notwithstanding that they serve to remind us forcibly of the reproach justly levelled against us for not having spent anything more substantial than mere words in honouring the memory of departed worth.

It is now two years since Pandit Iswar Chandra Vidyasagar departed this life. Deep and wide spread was the sorrow felt for his loss, and yet nothing has up to this time been done by us in honour of his memory. One thing may no doubt be said in palliation of our conduct. Our inability to raise any memorial for Vidyasagar arose not from any want of genuine love and respect for him, but from the general poverty of the middle classes who form the

bulk of our community and also to some extent from the fact of our not being a demonstrative race. And I may here parenthetically observe that our acts and omissions in many respects should on this account be interpreted somewhat differently from those of races of a different temperament. We do not attach much value to marble statues or full length portraits, specially when they have to be imported from abroad at no small loss owing to the depreciation of the rupee. But that is no reason why we should not have some useful public institution such as a free boarding house for deserving poor students or a free circulating library or a town hall in the northern or the central part of the city as a suitable memorial for the great philanthropist and educationist. I am glad to say that the Vidyasagar Memorial Committee has recently reorganized its plans and is making earnest efforts to collect funds for raising a suitable memorial. With what success those efforts will be crowned it is impossible to say.

In the mean time, it is refreshing to find that the student community of Calcutta for whom Vidyasagar has done so much have not forgotten their benefactor and it must be grateful to the memory of the deceased as it is creditable to the good sense of the living that this anniversary meeting is convened at the instance of the students of the Metropolitan Institution.

It was well observed by some of the speakers at the memorial meeting held shortly after his death.

that Vidyasagar did not want any memorial to be raised by his countrymen to perpetuate his memory. He has raised a lasting memorial for himself. To him as the author of two easy works on Sanskrit Grammar written on a new and improved plan we owe the facilities we now enjoy for the study of Sanskrit; to him as a writer of simple and elegant prose Bengali language and literature are indebted for having cleared and laid out the ground for the further improvement which the genius of Bankim Chandra Chatterjee has effected; and to him as the founder of the first great independent private college for giving education at a very moderate cost, high education is indebted in no small degree for the rapid progress it has made during the last quarter of a century. So long as the people of Bengal continue to cultivate learning through the medium of their ancient classical language or through the medium of their own vernacular or through the medium of the language of the great country with which the interests of their own are inseparably blended, the name of Pandit Iswar Chandra Vidyasagar will be remembered with gratitude from the substantial help rendered, and the great impetus given to study.

Two years ago all that was mortal in Vidyasagar including his failings, his passions and his prejudices, I do not deny that he had his share of these, ceased to exist and now what was good in him survives in his good deeds and will be enbalm'd in the grateful recollection of his countrymen. Many are the lessons



which the life of Vidyasagar can teach. Before resuming my seat I shall shortly refer to one of these as being most appropriate for the occasion. I mean the lesson to be derived from the circumstances under which Vidyasagar learned English.

He was as great a master of the English language and had read English literature and history to as great advantage as any of his countrymen. But he learnt English not at school but wholly from private study. He was a student of Sanskrit College where English was then scarcely taught. He one day came in contact with a gentleman who was a distinguished scholar and who came to be better known afterwards as a distinguished physician, Babu Durga Charan Banerjee. And Vidyasagar used to say that he was so charmed with the conversation of Babu Durga Charan full of the learning and the noble thoughts of the West that he made a solemn resolution to learn the language which was the key to these treasures of thought. But Vidyasagar was a poor young man and the learning of English was by no means easy in those days. So he applied to Babu Durga Charan Banerjee to teach him English. He had to walk long distance and to wait long for the convenience of Babu Durga Charan who was no professional teacher and he had sometimes to come back disappointed. But his perseverance was not to be daunted, his zeal not to be depressed by adverse circumstances. He learnt English and he lived to enrich his own vernacular with many things borrowed from English literature.

You my young friends have not now to labour under any of those difficulties which Vidyasagar tried to overcome. He has established for you the great college which imparts English education at a very moderate cost, and following his example other great colleges have been established. And Vidyasagar's amateur teacher of English is now worthily represented in the professorial chair by my hon'ble friend, (1) his representative in more senses than one, ready and willing to teach you with all the love and enthusiasm that ever inspired a teacher. Treasure up in your minds the lessons to be derived from Vidyasagar's enthusiastic pursuit of knowledge and his persevering pursuit of knowledge under difficulties and without the facilities now available to you.

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(1) Doctor Durga Charan Banerjee's son Surendra Nath Banerjee.



## David Hare.

This is the 59th anniversary of the death of David Hare and we are met here to pay our humble tribute of gratitude and respect to the memory of that beloved and honoured name. That is a payment which does not much concern the payee but it makes the payer so much the happier, richer, and worthier. For in offering our gratitude and respect to the deserving, we discharge a pleasing duty, and the performance of every pleasant duty, is a source of happiness. Again by practising the performance of pleasant duties, we improve our moral nature; when the duty consists in honouring merit, the practice of such a duty improves our power of appreciating moral worth. And keenness of moral perception, I need hardly add, is of much greater value than keenness of the senses or even of the intellect, in guiding our judgment aright in the various concerns of life, whether domestic, social, or political. Then again, by accustoming ourselves to love and admire the good and the worthy, we learn to be good and worthy, for we strive to be what we love and admire.

Another benefit resulting from our honouring goodness and worth, is, that it serves as an incentive to others to be good and worthy. Not that the great benefactors of mankind like David Hare, cared much for praise or blame. They, like great geniuses, have

fulfilled their mission amidst surroundings favourable or unfavourable. But for average men a certain amount of encouragement is necessary to call forth the good qualities they possess. And last though not least celebrations such as these benefit us by opportunities of listening to addresses like the one we are going to be favoured with on "The prospect of Higher education in Bengal" by that accomplished scholar and experienced educationist Mr. N. Ghose. The subject of the lecture is one of very great importance to this country at the present day when Education has been engaging the attention of every one from the Viceroy downwards and it is peculiarly appropriate to the present occasion when we are met to celebrate the anniversary of the death of one of the greatest promoters of education in this country.

We are eagerly waiting to listen to the learned lecturer; and I shall therefore without any further preface, call upon Mr. N. N. Ghose to favour us with his promised address.

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## Krista Das Pal.

I deem it a high honour to take part in the proceedings of this meeting. Krista Das Pal was one of the greatest men whom India produced in the nineteenth century. Indeed he was a man who would have done honour to any age and any country. The anniversary of his death is therefore a solemn and sacred day in our calendar; and we are deeply thankful to his worthy son Rai Radha Charan Pal Bahadur, and to the other promoters of this meeting, for giving us an opportunity today of dwelling on his many great virtues and drawing from his life the many great lessons which it can teach.

Krista Das Pal's brilliant career has shed such undying lustre on so many different walks of life, and is replete with so many significant lessons, that it will take one long in discussing it, to do anything like bare justice to his subject. But I need not attempt anything like that after the eloquent introduction to the subject by Babu Surendra Nath Banerjee, the admirable summary of the life and character of Krista Das Pal from the Chairman and the full, lucid, vividly picturesque and thoughtful account of the life and character of that illustrious man from the Honourable Babu Deva Prasad Sarvadhikari to which we have listened with such intense pleasure. All I shall do will be to draw your attention to one particular lesson which the life

of Krista Das Pal teaches and which bears upon an important question of no small interest at the present moment.

The aim of every civilized Government is to secure to the governed the maximum of good in the shape of peace and order at the cost of the minimum of evil in the shape of constraint and imposition, and though therefore governors and governed ought to be in harmony, yet by reason of their looking at things from different points of view if from no other reason, a certain amount of conflict between them has always been inevitable. And that conflict is increased in no small measure by differences in habits and sentiments, when the rulers and ruled belong to different nationalities. It has thus come to pass that, notwithstanding that the British Government in India is actuated by the noblest motives and notwithstanding that loyalty to established Government is inculcated by Hindu religion, and respect for authority is ingrained in Indian nature, the rulers and the ruled in this country are still in conflict on many matters; and the problem, how one can serve both Government and the people best seems to be a puzzle to many. If one is forward in serving Government, his patriotism is questioned; if he is forward in serving the people, his loyalty is doubted. The problem though difficult and delicate is not insoluble; and Krista Das Pal had found a satisfactory solution of it. As a leading journalist and a leader of the public he had to confront the problem constantly in its varied forms, and unless his solution was satisfactory, he could not have

enjoyed, as he did, the unbounded confidence of the governors and the governed. On the one hand, high functionaries of State like Sir Ashley Eden, Lieutenant Governor of Bengal, (in his speech at the Belvedere Durbar when handing to Krista Das Pal a *sandak* of title as Rai Bahadur,) Sir Richard Temple, another Lieutenant Governor of Bengal (in his speech as Chairman of the memorial meeting held in his honour) and Lord Northbrook a former Viceroy (in the letter of sympathy written after Krista Das Pal's death) speak in glowing terms of the assistance he rendered to Government; while on the other hand great popular leaders like Surendra Nath Banerjee and Dr. Mohendra Lal Sarkar have been emphatic in praising his independence and his service to his country.

The conditions of the problem have somewhat changed since Krista Das Pal's day, but the solution he arrived at still holds good, and deserves careful study. What then was the secret of that solution?

It is hinted in many of the memorial speeches and obituary notices in his honour, that the secret of Krista Das Pal's success lay in his thorough mastery of details which enabled him to put his case beyond all possibility of misconception, his unrivalled eloquence which enabled him to say the bitterest things without giving offence, and his wonderful moderation and patience which enabled him to avoid all overstatements and to disarm opposition even from the most unfriendly quarters. Those were rare gifts no doubt. But even they could not have earned for Krista Das Pal that

unique confidence and respect of all parties, governor and governed, Englishmen and Indians, alike, if those rare gifts had not been marshalled together by his lofty moral nature and directed in their application by his unbending rectitude of purpose. It was Krista Das Pal's moral greatness that regulated his great abilities and attainments in their proper channels and made him truly great by preventing his mastery of details from misleading or confounding his adversary, by preventing his eloquence from degenerating into declamation and sophistry, and by preventing his moderation and patience from merging into inaction and subserviency. I have heard Krista Das Pal repeat with intense admiration the saying of his predecessor in the editorial Chair the great Harish Chandra Mukherjee "You cannot carve a fine image out of rotten wood." Yes, that was very truly said, and Krista Das realized its full import that no intellectual gifts can adorn a man if his moral nature is not perfectly sound. His own high moral nature never stooped to anything low. Whatever he said seriously, he said for the sake of truth; whatever he did deliberately, he did for the sake of duty. He never said or did anything to gain applause from friends or to achieve triumph over enemies. And the result was that he gained the highest applause, that is the applause of both friends and foes, and he achieved the highest triumph, namely the triumph of winning the confidence of all parties. This is one great lesson. I would wish you to draw from the life of the illustrious man whose memory we are met here to honour.

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## Keshab Chandra Sen.

I deem it a great honour to be permitted to take part in the proceedings of this meeting.

We have met here to celebrate the twentieth anniversary of the death of Keshab Chandra Sen. Keshab Chandra Sen was a Brahmo reformer and I am an orthodox Hindu and the question may occur to many as it did occur to me,—how is it that an orthodox Hindu is to speak at a meeting in honour of the memory of a Brahmo reformer? The answer is easy, and my answer to the question will also explain the object of such an anniversary meeting and will in fact be all that I have to say on the present occasion.

To those who have belief in God and belief in a future state (and these two beliefs are common to almost all religions) religion is the highest concern of life. Now since God is one and religious truth must also be one, the puzzle arises "How is it that there has been such great diversity in religion and such bitter conflict between man and man in the name of religion?" Great prophets of the world have from time to time helped us with solutions of this puzzle which are to be found in the sacred books of the East and the West. God is one, but He is infinite, truth is one, but is great, and the infinitude of God and the greatness of truth are too much for little man

to grasp in their completeness. বতো বাচো নিবর্তন্তে অপ্রাপ্য  
 অনঙ্গা নহ “Where our words and thoughts stop being  
 unable to grasp” as the Hindu scriptures say, “We  
 see as through a glass darkly” as the Bible says.  
 Each man sees only that side of God and that aspect  
 of truth which are nearest to him from his stand point as  
 determined by heredity and environments. To borrow a crude  
 illustration from the material world, just as we have only a  
 partial view of things when seen from a lower level and  
 we get a more and more complete view as we rise higher  
 and higher, so ordinary man from their low selfish  
 level see God and truth only partially and it is the  
 great prophets of the world alone that, from the spiritual  
 eminence attained by them, can have a fuller vision  
 of God and truth, of the unity of all religions in  
 substance notwithstanding their diversity in form, and  
 of the harmony of all human interests, notwithstanding  
 their apparent discord. The sages of the Upanishads  
 saw and proclaimed this in ancient India and Keshab  
 Chandra Sen was one of those who saw and proclaimed  
 this in modern India. And that is why a Hindu rejoices  
 to offer his humble tribute of respect to the blessed  
 memory of Keshab Chandra Sen. The teachings of  
 Keshab Chandra Sen take us\* from our low and narrow  
 selfish worldliness to a higher and broader plane which  
 is free from conflict between man and man and on  
 which we can realize the higher truths of life. And  
 I feel thankful to the organizers of this anniversary  
 meeting for giving us an opportunity of contemplating  
 for a while the high ideal of the life which Keshab

Chandra Sen lived and of forgetting our petty dislikes and meeting our fellow men in a harmonious spirit.

I wish I knew more of the sayings and doings of Keshab Chandra than I do. One instance of which I have a vivid recollection, I may be permitted to narrate.

Keshab Chandra Sen once delivered an address on "Madness" in religion in the Town Hall in the presence of the Viceroy, Lord Lytton. I went to hear the lecture with a friend of mine another Vakil of the High Court, and as we were a little late we had to stand in the outskirts of the crowded audience. We could hear the silver voice of the lecturer distinctly, but for a time we were not following the lecture partly by reason of the irreverent remarks which my friend, a very thoughtful man was making. But in a few minutes, notwithstanding the distance at which we were and the distraction that was caused by those remarks the impressive eloquence of Keshab Chandra had full effect upon us my friend's last bantering remark being "There is method in this madness", and after that he and I continued to listen to the lecture with rapt attention as if spell-bound for nearly an hour, sharing as if by electric induction the enthusiasm of the lecturer. When the lecture was over, I taunted my friend for his irreverent banter with the famous couplet which forcibly came to my recollection.

"Truth from his lips prevailed with double sway  
And fools who came to scoff, remained to pray."

## Debendra Nath Tagore.

Among the many claims which the memory of the late Maharshi Debendra Nath Tagore has upon our gratitude and respect and which are so well set forth in the first Resolution before you and have been so eloquently dwelt upon by the last speaker, the Maharaja of Natore, I shall refer in particular only to one. I mean the salutary influence which the saintly life and the sublime teachings of the Maharshi have exercised upon the moral and general advancement of his countrymen.

An eminent philosopher has said :—"On earth there is nothing great but man ; in man there is nothing great but mind." And the highest phase of this greatest thing on earth the human mind is its spiritual aspect. It is the spirit in man that enables him to rise above his material surroundings and surmount obstacles in the path of duty. It is the spirit in man that enables him to smile with placid indifference at the frowns and smiles of fortune and it is the spirit in man that enables him to transcend the bounds of time and space and hold communication with the Eternal and the Infinite. The superiority of the spiritual over the material has nowhere at any time been more earnestly inculcated by precept or more clearly illustrated by example than in the much maligned East ; and it has nowhere in our own time been better exemplified than in the life of Maharshi Debendra Nath Tagore.

Debendra Nath Tagore lived not in the *Sadpa Yuga* the golden age of India but in our own degenerate days when materialism is advancing with rapid strides and man is immersed in worldliness, and he lived not in the retreats of the Himalayas, not in the seclusion of a forest but amidst the bustle and tumult of the metropolis of India. But the disadvantages of time and place had no effect in disturbing the serenity of his spiritual nature. Nor had the circumstances in which he was placed any greater disturbing effect upon him. He was born in one of the richest families of Calcutta; and was nursed in the lap of luxury in his early years and on the death of his illustrious father, Dwarka Nath Tagore, he became the representative of one of the great aristocratic houses of Bengal; but the inducements to worldliness which his rank and wealth could offer were powerless to divert him from the saintly course he had chalked out for himself.

We can truly say of him :—

বিকারহেতু সতি বিকৃত্যন্তে

যেবাং ন চেতাংসি তয়েব ধীরাঃ ।

They alone are firm whose minds remain undisturbed amidst disturbing causes.

The intense and fervent religious nature of Maharshi Debendra Nath Tagore has naturally made him an object of love and veneration to all who knew or have heard of him. Nor must we think that the devout life which the Maharshi led benefitted him alone and was without any effect on others. Unlike obtrusive agencies,

the most potent agencies for unmixed good though pervasive and enduring in their effect, are silent and slow in their operation. The boisterous storm which obtrudes itself upon our attention may do a little good in clearing the atmosphere while it does also a deal of harm; but it is the noiseless air which we scarcely notice, that sustains the life of man. If Debendra Nath Tagore did not in his later days ascend the pulpit or the platform to preach his doctrines the silent eloquence of the saintly life he led was more effective in helping the moral advancement of his countrymen than the most impressive verbal lectures could be. If example is a more powerful instrument of teaching than precept, the Maharshi was surely one of the greatest moral and spiritual teachers of his time.

Nor was Debendra Nath altogether a silent teacher; neither did he pursue spiritual culture to the neglect of the other concerns of life. His oral teachings have been published and he took as the learned mover of the Resolution has said, his due share in movements relating to various practical matters. They all occupied a portion of his time and attention, but they never made him turn away from his higher aim.

“To them his heart his love, his griefs were given,  
But all his serious thoughts had rest in Heaven,  
As some tall Cliff that lifts its awful form,  
Swells from the vale and midway leaves the storm,  
Though round its breast the rolling clouds are spread,  
Eternal Sunshine settled on its head.”

Such was Maharshi Debendra Nath Tagore. Take him for all in all, where shall we find his like again?

Meet it is therefore, that we should offer our tribute of respect and gratitude to his hallowed memory, and record the resolution which I have the honour to second.

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## Bankim Chandra Chatterjee.

Bengal has lost one of the most illustrious of her sons, and we are met here to mourn his loss.

How great, how heavy that loss is, will be realized when we consider not only the work which Bankim Chandra Chatterjee has done, and great as that work is but also what more he was sure to have done if his life had been spared a few years more and permitted to complete the average span of human existence. He died, not at a ripe old age, after having done all that he was capable of doing, but before he had completed his fiftysixth year, and before he had enjoyed his well earned repose for full three years after a long and hard worked period of meritorious service under government. If his death had not been so untimely if he had not been taken away from us so soon, he was sure to have devoted his leisure to the furtherance of that work for which amidst the endless interruptions of a busy official life, he had still found time to do so much. He had already jointly with our esteemed Chairman and a few other scholars taken in hand the publication of a popular exposition of the Hindu Shastras; and he had also as the President of the literary section of the Society for the Higher Training of Young men undertaken the expanding of the abstract principles of morality and religion.

But though he could have done all this and much more for his country it has pleased Providence in its



inscrutable dispensation to call him back from his mission here ; and we must calmly submit to its decree and turn from regretful contemplation of potentialities left unrealized to the work that has been actually accomplished by this great intellect.

I do not propose to give any biographical sketch of Bankim Chandra Chatterjee. His private life and his official career were no doubt such as would do honour to any ordinary man ; his charming and dignified manners and his unostentatious but firm independence of character made him loved and respected by all who knew him ; but it was in his literary career that he attained his greatest eminence—eminence such as it is the lot of very few to attain ; and it is to the delineation of his literary career that I shall devote the few brief words which time permits me to say.

The eminent services which Bankim Chandra Chatterjee has rendered to his country by moulding its language and enriching its literature are known more or less to every native of Bengal who has learned to read and write ; but to form any adequate conception of the greatness of those services, it is necessary to contrast the language and literature of Bengal as they are today with what they were about thirty years ago when Bankim Chandra's first great work, the *Durgasandhini* made its appearance. There was then no doubt a large amount of good poetical literature though for want of discriminative criticism, much of it was not duly appreciated ; for Vidyapati and Chandidas had been

wasting their sweetness in the desert air, and Madhusadhan Dutt's muse had begun to tune her bold notes without attracting any large audience. Madhusadhan's successor the author of *Bharat Sangit* and *Bharat Bhikha* and *Vritra Samher* had then been only tuning his lyre. It was in prose that this poverty of our language and literature was greatly felt. Not that there were not some works of great merit; but their number was small and they had failed to become popular. There were the splendid writings of Ram Mohun Roy, remarkable for their force and expressiveness but wanting in elegance and they were mostly of a controversial character. There were the writings of Akhoy Kumar Dutt on various subjects of instruction and written in a highly laboured and ornate style. There were also the writings of Vidyasagar in a style less laboured but scarcely less ornate and they were for the most part translations from Sanskrit or English works. And there were besides, the writings of Tek Chand Thakur and a few other authors of less note. But if the books in prose were few their readers were fewer still. And the reason is not far to seek. Most of those books were translations from English or Sanskrit works; and well educated readers naturally preferred to read the originals. While the less educated who had no access to the originals found the translations which were often in semi-sanscrit style hardly easy for them to understand and appreciate.

It was left for the genius of Bankim Chandra so to mould the language and so to form the literature of his

country as to make them acceptable and delectable to readers of all varieties of taste and all degrees of culture. It has been said in praise of the immortal author of the *Pickwick Papers* that they used to be read by Sir B. Brodie in his carriage between patient and patient and by Lord Denman on the bench whilst the jury were deliberating. Bankim Chandra had no Brodies or Denmans to write for and he had no language such as the English was in Dicken's time to write in. But to Bankim Chandra is due the high praise of having made the language in which to write and having written novels so charming and so instructive that they have created a reading public where there was none. A Brodie or a Denman or any other busy professional man of refined culture will eagerly read them and read them with pleasure and with profit.

Bankim Chandra discovered and verified the two plain simple truths that language and style to be popular must be not only elegant and classical but also expressive and easy, and that any literature to deserve the name must consist of something more than mere translations.

Before Bankim Chandra's time the erroneous notion largely prevailed that written Bengali should be elegant and classical and should always borrow sanskrit words and phrases even where elegant and expressive Bengali equivalents for them were available and in common use. Bankim Chandra's discerning eyes saw the mistake of this. He saw that the object of language being to call up readily and vividly the thoughts and ideas

intended to be communicated, to recall vividly any particular thoughts and ideas, those words and phrases were most appropriate which were most commonly used to represent them. He recognized ease, elegance, and expressiveness as the three great qualities of language and style and he moulded the language and style of his writing accordingly, never rejecting colloquial words if elegant and expressive, and the effect of this has been marvellous. The language and style thus moulded by Bankim Chandra have been the language and style of educated Bengal whether in writing or in conversation or in public speaking, wherever Bengali is adopted as the medium of communication. Whilst fully acknowledging therefore the claims of Ram Mohun Roy, Akshay Kumar Dutta, Iswar Chandra Vidyasagar or other eminent writers we may with perfect truth assert that Bankim Chandra was the greatest of the makers of modern Bengali. He has founded a School which is expanding its influence fast and among his followers, are to be found men of the highest literary abilities.

Turning now from form to substance from the language and style of the subject of Bankim Chandra's works we find that his creative intellect and his fertile imagination could not stoop to mere translation as their suitable work. Not that he did not sometimes borrow his images, his characters, or even his plots from others, but even if he borrowed, he borrowed from nature, what was the common property of all, and he

never gave out to the world any borrowed thing before he thoroughly modified and embellished it and made it his own.

In his novels we find the richest imagery, the most exquisite touches of feeling, the greatest variety of noble characters and the working of the inmost recesses of their hearts, all delineated in a style of word painting which can be better appreciated than described, and all these strung together in plots the most romantic and complex and yet always striking the mind as natural and real. He was never so squeamish as to refuse to delineate vice if his story required it, but he never did so except to impress on his reader the ultimate triumph of virtue or the misery of vice. And though he has often out of regard for truth painted vice with all its blandishments such was the consummate skill of his pen, that the innate ugliness of vice is always visible through all its apparent charm in all his fallen characters. And the reader views them with the same shudder and horror with which his Kundanandini viewed the lotus-eyed maid.

In all that Bankim Chandra wrote he had a fixed purpose. He never wrote to give his readers mere transient pleasure. Though unostentatious in the extreme, he was always conscious of his own greatness. He knew and felt that the powers with which he was gifted were meant to serve a lasting purpose. And all that he wrote he wrote for entertainment and instruction. He wrote novels not merely to please but to elevate the heart. Pleasure and culture, beauty and

goodness formed the essence of the products of his imagination, and his novels culminated in his *Dharmatattwa* and *Krishna Charitra* as his mature productions.

Such a writer was something more than a mere novelist and the play of his imagination unlike fashionable freaks of fancy was the working of the loftiest and the purest phase of reason.

I can only wish that all our teachers whether intellectual or moral could combine instruction and entertainment as our great novelist has done.

Men like Bankim Chandra Chatterjee are always rare and their loss it is not easy to supply.

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( 2 )

I have been requested on behalf of the Bankim Chandra Memorial Committee to invite the Honourable Chairman to unveil the portrait of Rai Bankim Chandra Chatterjee Bahadur. It is customary to preface invitations like these with a few preliminary remarks and I shall not depart from that established practice.

The first memorial meeting in honour of Bankim Chandra Chatterjee was held at the instance of the Higher Training Society since known as the Calcutta University Institute, of the Literary section of which he was the President ; and pursuant to the resolutions passed at the meeting, subscriptions began to be raised. This was followed by a general public meeting held in the Town Hall and further subscriptions for raising a memorial were invited by the committee appointed at that

meeting. The two memorial funds were soon after consolidated into one; and upon the subscription list being closed, it was resolved that a part of the amount collected would be spent in paying the cost of a portrait of the deceased to be placed in the Senate House, that another and a smaller portion should be paid for a portrait to be placed in the Hall of the University Institute, and that the remainder being about Rs 4005 should be made over to the Calcutta University so that out of the interest thereof two prizes named after Bankim Chandra might be annually awarded one for proficiency in original composition in Bengali at the First Arts Examination and the other for similar proficiency at the B. A. Examination. The purposes to which the memorial fund has been appropriated by this resolution will, I have no doubt, meet with your full approval.

Bankim Chandra Chatterjee was one of the first two graduates of the Calcutta University in point of time, and one of the foremost among its graduates in point of literary preeminence. Meet it is therefore that his portrait should adorn the hall of the University as his name adorns its list of graduates; and we are thankful to the University Authorities for taking the same view and granting us permission to place the portrait in this hall. But if Bankim Chandra Chatterjee was a distinguished member of the republic of letters he was a no less distinguished member of the subordinate executive service. Whilst serving his country in improving and enriching its language and literature he rendered

valuable service to Government in administering criminal law. And if it is fit and proper that his memorial portrait should be placed in this hall of learning, it is equally in accordance with the fitness of things that the ceremony of unveiling the portrait should be performed by one who fills a high office in the administration of the country as Chief Secretary to the Local Government and a still higher place in the estimation of the people as a man of deep culture, and broad sympathy.

I may add here and you will all be gratified to learn that this memorial portrait of the first novelist of Bengal is the work of a Bengali Artist Babu Bama Pada Banerjee.

It is unnecessary for me to give any account of the life of Bankim Chandra Chatterjee. He was born in 1838. He graduated in Arts in 1858 being one of the first two graduates of the Calcutta University. He entered the subordinate executive service in 1859 and retired in 1892 before reaching the age of 55 years. In recognition of his merits as a public servant and as a distinguished man of letters he was made a Rai Bahadur and a Companion of the Indian Empire. He departed this life in March 1894 at the age of 56 years, leaving Bengal to mourn his loss.

Of Bankim Chandra Chatterjee's merits as an author, I need not say much as they are well known and have been universally acknowledged. The influence he has exercised upon the language and literature of Bengal and through them upon the Bengali mind is simply immense. You may form some idea of that from the



fact that there is scarcely any educated man or woman able to read Bengali who has not read some at least of Bankim Chandra's works. This vast influence of the author is due to the fact that the style and the matter of his writings are both equally adapted to make them attractive and popular.

The elaborately ornate diction of Akshay Kumar Dutta and the pure classical style of Iswar Chandra Vidyasagar though they have greatly enriched and ennobled our language and have their use in suitable occasions are generally not well adapted for the easy and effective communication of our thoughts. We want a style that is graceful and elegant and yet at the same time simple and easy; and the language of Bankim Chandra supplies the want. Another marked peculiarity in his writings and one that has added much to their attraction and popularity is the happy blending we find in them of the gorgeous brightness of the East with the sombre tint of the West. Then again, the *Novel* has naturally greater attraction for most minds than writings of a didactic and scientific character, people caring less as a well known writer has said, 'for being excited to think than for being made to enjoy.'

But whilst saying this, I must not be understood to imply in the slightest degree that Bankim Chandra wrote merely to please his readers. It is one thing to please men in the way they wish to be pleased; it is quite another thing to please them in the way they ought to be pleased. Bankim Chandra's genius could never stoop to the former. He admired effort and has

succeeded in securing the latter. By reading his works we derive not only exquisite pleasure, but also substantial profit. I have more than once heard him say that the object of literature was æsthetic and moral culture and that he wrote his novels to prepare the way for his didactic works, *Dharmatattva* and *Kṛishna Charitra*. Though the realistic novel has sometimes degenerated much, still prose fiction has a noble pedigree and must be recognised as a most important and instructive branch of literature. According to a great historian of the Literature of Europe, John Bunyon, author of the Pilgrim's Progress may pass for the father of English Novelists and it must be gratifying to Bengali Novelists to note that the first and the greatest novelist of Bengal was also the author of the two great didactic works *Dharmatattva* and *Kṛishna charitra*. Bankim Chandra always wrote with a distinct moral aim and every one of his novels, whether realistic or romantic has some great lesson to teach. If he has had occasions to delineate vice he has with that consummate skill which is inseparable from true genius painted her so, that the real inward ugliness of her heinous form repels the reader before the apparent outward charm of her seductive blandishments can have time to allure the mind.

Bankim Chandra was not only a great literary artist but was an equally great literary critic, and his writings in the *Bangadarshan* have helped in no small degree to disseminate sound views of criticism.

In short and in fact Bankim Chandra Chatterjee has done for Bengali literature more than any other person has done. The memorial we have raised is only a poor token of our deep gratitude and respect for him.

Adapting the language of an illustrious countryman of mine I think I may say as I said on a previous occasion.

চিত্রাঙ্কিতং যৎ জন চিত্ত ভিত্তৌ

চিত্রাঙ্কিতং ভগ্নমস্ত ভুঞ্জৌ

We have painted on canvas to please the eye.

What is deep imprinted in the nation's heart.



## Pratap Chandra Mazoomdar.

*11th December 1900.*

We are met here today to welcome a friend, a benefactor, and a fellow countryman, on his return from a great fair held in a distant land, from the World's Parliament of Religions recently held at Chicago.

It is, as most of you know, a Hindoo custom, which like many other Hindoo customs has its foundation in universal human sentiments, that when a relation or a friend or a neighbour returns from a distant pilgrimage he is welcomed with suitable presents, consisting chiefly of sweet things; and he in return makes presents of such sacred curious things as he may have brought from his place of pilgrimage; the value of these presents and the enthusiasm of this reception being proportional to the intensity of the mutual feelings of love and esteem subsisting between the parties.

Now our pilgrim who has just returned is dear to us as a friend, as a benefactor, and as a fellow countryman. He is one of our best and warmest friends, a friend not of me or of elderly men of my age alone, but of all of us alike, whether young or old, and if there is any difference in our shares of his friendship, you my young friends who form the majority of this assembly have the major share of it. For his heart like every heart that is good and true, is more with you than with men of his age, even in the same proportion as Heaven willing you have a longer future

in this world and are more the future hope of the country than they. Then again he is one of our truest benefactors for he has devoted his life to the work of incessantly labouring for the moral and spiritual welfare of our young men. And if upon us individually his claims are so great, upon us collectively as the Society for the Higher Training of Young men those claims are greater still. For it is no exaggeration to say that that Society owes its origin to him. Whilst we must remember with deep gratitude the valuable assistance which this Society has received from many good men both foreigners and natives, both official and non-official, from the highest personage in the country, to Balu Pratap Chandra Mazoomdar we must give the honour of having brought them together to help him in the establishment of this useful institution. Nor must we forget that it is to his constant and anxious care that this Society is indebted for being able to get over those difficulties that generally threaten all infantile existence, of societies as well as of individuals. And last though not least our pilgrim is a fellow countryman of whose noble life ungrudgingly devoted to our youth, of whose valued learning always at their service, and of whose fervid and impressive eloquence ever ready in its advocacy of truth, we are all justly proud.

Such is the pilgrim we are assembled to welcome. Now mark what his pilgrimage was. I will not anticipate him by attempting to describe to you the World's Fair of which you will presently hear direct from him in infinitely better language. I shall only tell you that

his pilgrimage was to the World's Parliament of Religions at which the followers of all the great religions met in perfect harmony to worship the great God whom they all adore. Take me not as merely drawing on my own imagination or pursuing a forced analogy when I regard such a place as a place of pilgrimage. My Hindoo friends will remember the text they must have heard often and often from the mouths of our Karthaks or expounders of the Puranas.

ভৈরব গঙ্গা যমুনা চতত্র  
 গোদাবরী তত্র সরস্বতী চ ।  
 সৰ্ব্বাণি তীৰ্থাণি বসন্তি তত্র  
 হত্রাচ্যুতোদার কথা প্রসঙ্গ ॥

"The Ganga is there the Jamuna is there  
 The Godavery and the Saraswati,  
 And all the places of pilgrimage are there  
 Where in one catholic spirit joined.

Men sing the praise of the immutable God."

And if this new place of pilgrimage, this World's Parliament of Religions is not sanctified by any hallowed traditions of the past it is illumined by bright hopes for the future, hopes that by the grace of God, men will at no distant date forget their religious animosities, and learn to worship the all-merciful God in the spirit of brotherly love towards each other such as ought to prevail among the children of one Common Father. Hopes like these must be dear to all who long for peace on earth and goodwill to men, and to none more than to the people of India at the present moment,

when, though placed by Providence under a Power strong enough to protect us against foreign aggression and wise and just and tolerant enough to enable each to follow his religion without molesting or being molested by others, we are still suffering from eternal religious discord so bitter and so fierce as at times to lead to the shedding of human blood. At such a time, the message of toleration and love which our pilgrim brings must be grateful to all. The spirit of toleration and love must pervade every faith. It does pervade mine, I know, for in the *Gita*, *Srikrishna* himself has said :

যে যথা নাং প্রপত্তস্তে তাঃ স্তথৈব ভজানামহম্ ।

নম বর্ষহিহুবর্ভস্তে মনুষ্যাঃ পার্থ সর্লশঃ ॥

বেহপ্যত্র দেবতা ভক্তা যজন্তে শ্রদ্ধয়াধিতাঃ ।

তেহপি মামেব কোন্মেয় যজন্ত্যবিধি পূর্লকম ॥

"Howsoe'er I'm sought I am still with you  
For mine's the path all seek to pursue.

Who worship other gods devout and true,

Worship but me though not in manner due."

To a pilgrim so beloved as our friend, returning from such a pilgrimage, meet it is that we should accord a most hearty welcome. And what are the sweet things we have brought to greet him with? There is our address, the free offering of love and esteem, which will doubtless be acceptable and grateful to him. But knowing as I do some of his feelings, I think, there is a thing still more gratifying to him that we are able to present him with and that is the presentation of ourselves in a body as the Higher Training Society

in its present prosperous condition, thanks to the unwearied and earnest and sympathetic exertions of his successor in office my esteemed friend Mr. Wilson. Under his energetic and judicious management the Society has in a short space of time made such progress as would satisfy the most sanguine expectations. The example of that scholar of deep erudition and man of broad sympathies must have a most salutary effect on the young members of this Society. For when they find that notwithstanding all the divergence in point of race, creed, habits and sentiments that separates an Englishman from an Indian, one can be so sympathetic and so earnest in doing good to them as he has been, they cannot fail to be most forcibly reminded of their duty towards each other to promote their common welfare.

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Memorial meeting in honour of Mr. Pratap Chandra Majoomdar on 10-7-05 under the Presidency of the Lt. Governor.

( 2 ).

We are met here to offer our tribute of respect to the memory of the late Mr. Pratap Chandra Mazoomdar. He has many claims on our respect and gratitude for the services rendered by him as a moral and religious teacher. Much as I may wish to present to you a complete outline of his manifold services I find that I am unfit for the task. For one important sphere of



his work lay within the limits of the Brahmo Community which I know only from the outside and whose tenets I do not follow. I must therefore leave that part of Mr. Mazoomdar's career to be delineated by some one more competent than myself.

But although Mr. Mazoomdar's work as a leader of the Brahmo Community may not concern us all equally, his life and labours as a moral teacher of the rising generation of Bengal and the warm and the active interest he took in the moral spiritual well being of students in general and of our graduates and undergraduates in particular entitle him to the respect and gratitude of all sections of the public irrespective of race or creed. And there could not be any better proof of this than the fact that the memorial meeting in his honour is graced by the presence of gentlemen representing all classes of the community, and is presided over by the Governor of the Province and the Rector of the University.

As a man of rare intellectual attainments and as one who had reaped the best fruits of Western culture Mr. Mazoomdar naturally sympathised with young men striving for intellectual progress and seeking after western knowledge. His intensely spiritual nature made him anxious to protect them against unhealthy influences inseparable from a great city, and as a practical man he felt that the best mode of securing his object was to place them under a salutary atmosphere and to provide refined recreation to occupy their leisure hours. His efforts in this direction soon attracted the atten-

tion of Sir Charles Elliot then Lieutenant Governor of Bengal ; and with his sympathetic support and under the patronage of Lord Lansdowne Mr. Mazoomdar succeeded in establishing the Society for the Higher Training of Young men, now known as the Calcutta University Institute. He was the President of its general and moral section and for many years its guiding spirit. And meet it is that this institution has taken the initiative in convening this public meeting to do honour to his memory.

He was a moral teacher of the highest eminence and his genial nature helped him in no small degree in his moral teaching. He was not sour and crabbed as moralists often are, but was sweet and kind to all. Severe in his condemnation of all error and transgressions as he well might be, for his spotless life knew little of them, he was at the same time indulgent to the erring and to the transgressing whom he sought only to reform and never to reproach.

His eloquence which was not a mere flow of florid language but was the out-pouring of an earnest soul was not confined to his public utterances but characterised his private conversation as well and gave his ordinary words of advice the most impressive effect.

Mr. Mazoomdar was not only an eminent moralist and an eloquent orator, but he was also an accomplished scholar and his conversation on literary topics was as edifying as it was pleasant. Unruly natures not rare among intelligent youths that would ill brook discipline and talk lightly of moral training, often

flocked round him attracted by his superior literary culture ; and when once within the range of his influence they could not resist it in any direction and were benefited all round, morally as well as intellectually.

As a religious teacher and a leader of the Brahmo Samaj Mr. Mazoomdar must have had often to deal with doctrines and dogmas, but his cardinal aim was to mould the life and the conduct of those who sought his advice. And his precepts derived no small force from his own inspiring example.

Well may we say of him :—

“He tried each art, reproved each dull delay.

Allured to brighter worlds and led the way.”

With these few feeble words I beg to move the first resolution before the meeting which runs as follows :

That this meeting records its deep sense of sorrow at the death of the Rev. Pratap Chandra Mazoomdar, the founder of the Calcutta University Institute under its original designation of Society for the Higher Training of young men ; its appreciation of the anxious interest the untiring zeal, the salutary influence, the sterling character, and the inspiring example which he brought to bear on the moral training of youth ; and its deep sense of the loss the cause has sustained by his death.

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Annual Meeting of the Calcutta University Institute held on 20th March 1909 under the Presidency of the Lt. Governor Sir Edward Baker.

( 3 )

In asking your honour to unveil the portrait of the late Rev. Pratap Chandra Mazoomdar I need not detain you with any detailed account of all that Mr. Mazoomdar was and of all that he did. Like other gifted individuals, Mr. Mazoomdar had some prominent qualities which distinguished him from other men and determined the course of his life and actions, and a brief reference to them will I think be enough to show why we should cherish his memory with gratitude and respect. There is one other reason why I may well limit my task in this way and be content to leave unfinished the delineation of a finished character. The learned speaker who will follow me knew Mr. Mazoomdar more intimately than any one here present and he will be able to give to my rough sketch finishing touches more exquisite than any I could possibly give.

Mr. Pratap Chandra Mazoomdar was as most of you know a leading member of the Brahmo community and on the death of Keshab Chandra Sen he became the head of one important section of that community. He was an accomplished scholar well versed in the literature and philosophy of the West as well as of the East. And he was an orator of the highest

eminence. But neither his high position as a Brahmo leader, nor his deep and varied erudition, nor even his uncommon oratorical powers, constituted his real greatness, which consisted in the greatness of his soul, in his insatiable longing after spiritual perfection and in his unceasing solicitude and untiring exertion to promote the moral and spiritual welfare of others. A lifelong student himself, he naturally sympathized with students in all their difficulties and he was anxious for their protection against the temptations of a great city like Calcutta specially in those cases in which they were living away from their homes and guardians. He privately visited them in their messes, held informal conferences with them and helped them with his valuable advice. I know this because he now and then took me with him in those visits. To keep students away from undesirable company and objectionable amusements, he formed the idea of establishing a society which should provide play grounds for healthful sports and a library and reading room for voluntary study, and held social gatherings at which students might mix with each other and with their professors with greater freedom than was allowable in the lecture hall. He communicated his idea to Sir Charles Elliot then Lieutenant Governor of Bengal, who had great respect for him ; and Sir Charles Elliot not only gave the scheme his cordial support but obtained for the proposed Society the patronage of the Viceroy Lord Lansdowne. It was under such distinguished auspices and through the earnest exertions of Mr. Mazoomdar, that the Society

was established which was originally called the Society for the Higher Training of Young men, and which subsequently came to be known as the Calcutta University Institute the name it still bears. Mr. Mazoomdar was then practically the founder of this institution. He was its first secretary; later he was appointed as President of its general and moral training section; and he served the institution in the last mentioned capacity up to the time of his death. He always did his best to promote the welfare of the Institute; and he exercised a most salutary influence on the morals and conduct of its junior members. He was severe against frivolity of every sort and stern in exacting observance of discipline; but at the same time he was most genial and kind to all.

Though the head of a religious community, Mr. Mazoomdar had no sectarian narrowness. While men of weaker minds and feebler faith hesitate to recognize any truth in other systems of religion, Mr. Mazoomdar was ready to welcome truth wherever found; and he showed all due respect to sincere followers of creeds other than his own.

When death deprived the Institute of his valuable guidance a memorial meeting was held in his honour, and a committee was appointed to take steps towards perpetuating his memory. The Committee resolved upon instituting certain prizes and placing in the hall the portrait which I am going to ask your Honour to unveil.

It is a humble tribute of respect to the memory of one of the best friends and guides that the student Community ever had; and it will I hope help to inspire our young men with those feelings of respect for authority, veneration for order and discipline and love of truth and purity, which it was Mr. Mazoomdar's aim to foster and stimulate and which should animate them at all times if they are true, to the lofty traditions of student life in this classic land.

Before concluding, I should acknowledge our deep obligation to His Honour for finding time amidst his numerous official and social engagements in this busy season to grace this occasion by his presence. His presence here, is one of the many proofs of the genuine interest His Honour takes in educational institutions and of the genial kindness he feels for the student community.

With these words I request your Honour to unveil the memorial portrait of Pratap Chandra Mazoomdar.

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## Dr. Alexander Duff. <1>

Two important characters were filled by Dr. Duff. He was a great Christian missionary and he was also a great intellectual and moral teacher. Of Dr. Duff as a missionary I do not here propose to speak. For I belong to a different religion and firmly believe in its catholic teaching that God reveals Himself in every heart and vouchsafes His mercy to every one that truly and devoutly seeks for it whatever his form of faith and worship may be. If however I say nothing of Dr. Duff as a missionary, I must not be understood as being wanting in admiration for his high character as a religious man and his uncommon earnestness in religion, an admiration not unmixed I am bound in sincerity to add with regret, that a mind so deeply religious should at times have been so aggressive towards other religions. But if those professing creeds different from his own must naturally regard Dr. Duff as a missionary with mixed feelings of admiration and respect, it is with unmixed feelings of gratitude and respect that they all regard him as a great and an earnest intellectual and moral teacher. And it is of Dr. Duff in this last mentioned character that I shall say a few words.

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(1) Dr. Duff was sent by the church of Scotland as its first missionary to India (1829). He endeavoured to preach Christianity in India by the establishment of schools and colleges in which the Bible, Science, Literature and every other branch of study were to be taught in the English language. Born 1806. Died 1878.



It is now full three score years and three when Dr. Duff first landed in this city, a young man of 24 years, but possessed of rare literary, scientific and theological attainments and the still more rare quality of earnest devotion to his work which distinguished him through life. The educational prospects of this once classic land were then by no means cheering. The old oriental learning was in its decline and efforts were just being made to introduce into the country the learning of the West. Amidst all the discouraging difficulties of the situation, those efforts received a most powerful impetus from Dr. Duff, an impulse which could proceed only from one whose earnest conviction was that he was working for the glorification not of himself but of the great work above all.

Dr. Duff was a great missionary, but he was a still greater man. He came to India as a missionary to preach the gospel of Christianity; but he did not, notwithstanding the remonstrations of his brother missionaries who were then of a contrary opinion, forget that he must begin by preaching the more universal gospel of knowledge, knowledge not ungodly but religious still though unsectarian; and mark with what exemplary self-abnegation, what noble humility he began his work as a teacher. As soon as with the help of our great countryman Ram Mohan Roy he was able to establish his school, the first scholar, the most brilliant essayist, and the most eloquent debator of his year at the University of St. Andrews cheerfully began to teach a number of Bengali youths literally the English alphabet.

When such a teacher in such a spirit began the work, no wonder that it made uncommon progress. And if he commenced with such humble beginning, he lived to teach the sublimest productions in English Poetry and the profoundest doctrines of English Philosophy, to splendid classes of enthusiastic Bengali students in the college founded by him and known after his name. He lived also to see the establishment of the Calcutta University to which, as Sir H. Maine testified in his convocation speech, he rendered most signal service and which in its years of infancy thrived under his constant, assiduous and fostering care. And what must have been still more gratifying to him, he lived I believe to hear that one of his favourite Bengali pupils had on the political, the educational, and the religious platform attained an eminence for oratory which forcibly reminded many of the fervid and impassioned eloquence of the master.

I should here add that Dr. Duff was the first to teach the Bengali students the science of Political Economy a science the knowledge of which we so badly want in these days of depreciated silver and currency difficulty.

Though I have not had the privilege of receiving instruction from the great teacher, yet I was a student when he was a teacher here; and so pervading was his influence as a teacher that it is no exaggeration to say that I and the students of my time, no matter to what institution they belonged, were all within the range of that influence. We all looked up to him as our ideal of a teacher, of a scholar, and of an orator. We constantly

enquired about his ways of teaching and regarded books and modes of study that he recommended to his pupils as the best books and the best modes of study.

And here let us pause for a moment and enquire what was the secret of Dr. Duff's great success as a teacher. To my mind one cause of this success was the sympathy he felt for his pupils both Christian and Non-Christian, sympathy which found such forcible and eloquent expression in his last published words. (1).

It was this deep sympathy for his pupils, this earnest longing for their welfare that prevented him from remaining satisfied with his most brilliant lecture without enquiring at its close whether his pupils had really imbibed its substance and its spirit. It was this sympathy that assured his pupils against any smile of scorn at their stupidity and encouraged them to lay bare their ignorance when receiving instruction. And if ever he rebuked his pupils, he did so with love and not with hatred, in sorrow and not in anger. His teaching was intelligent and rational and intended only to secure lasting results, not mechanical and formal.

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(1) "It is true that I did, and do most fervently long for the intellectual and moral, the social and domestic elevation of the people of India, and that in my own humble way I did, and do still labour incessantly towards the realising of so blessed a consummation. I have lived in the assured faith and shall die in the assured faith that ultimately, sooner or later, it shall, under the over-rulings of a gracious Providence, be gloriously realised. Meanwhile, though absent in the body I can truly say that I am daily present in spirit with yourself and all other fellow-labourers in India whether European or Native. Indeed wherever I wander, wherever I stay, my heart is still in India—in deep sympathy with its multitudinous inhabitants, and in earnest longings for their highest welfare in time and in eternity. (Extract from a letter to Mr. Fyfe. Dr. George Smith's life of Dr. Duff p. 465-69).

and intended only to secure temporary results such as success in the examination hall. In these days when we are constantly realising the evils of cramming and when even the Chancellor of the University has to warn us against those evils, there can be no more profitable subject of study to all concerned with teaching, than the life of Dr. Duff. And a very thoughtful picture of that life we have from the pen of Dr. George Smith.

But there was yet another and a deeper cause of Dr. Duff's success as a teacher, which was this, that he regarded his work as a teacher no less than his work as a missionary as sacred and religious work, even as the Brahmanical teachers did, in the good olden days. So long as man works for the sake of himself or even of his fellow-men, potent as his egoistic or even altruistic motives may be, they are often liable to be counteracted by conflicting rival motives such as those of pleasing one's self or those around, leaving the work either at a stand still or misdirected and proceeding at a slackened pace. It is only when we work for the sake of a Higher Being before whom all considerations of self or even of those around self shrink to insignificance that all rivalry of conflicting motives disappears and our work proceeds with a singleness of aim and determined energy of action which no obstacles can impede, no allurements can decoy.

While living Dr. Duff was unceasingly engaged in earnestly imparting valuable lessons to those around him. Now that he is no more his life will be a lasting lesson to students and teachers for generations to come.

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## Kali Charan Banerjee

### Memorial meeting held on 16-2-07.

We are met here today to discharge a sad and solemn duty, the duty of offering our grateful tribute of respect to the memory of our departed friend Mr. Kali Charan Banerjee.

His versatile intellect and his varied acquirements qualified him for many-sided activity, and the loftiness of his ideals prevented him from resting satisfied with his work until he had done it thoroughly well.

After a brilliant academic career he entered the legal profession ; and his acute intelligence, deep learning, impressive eloquence, and charming manners soon brought him to prominence and enabled him to command a large practice. But in a short time he found out that there were other fields of work which though less remunerative, yet were more congenial to his nature and afforded him greater opportunities of doing good to his fellow countrymen ; and so resisting the attractions of law he took to politics and education. Here his powerful eloquence and profound scholarship were turned to their best use and helped the political and intellectual re-awakening of the country. His sincerity of purpose, his sound judgment, and his unobtrusive nature secured for him the confidence of all parties and soon made him one of the trusted leaders of his countrymen young and old. He was a teacher of the highest order ; his

teaching was not confined merely to imparting knowledge but aimed at improving the character of those who came within the sphere of his influence. And for more than a quarter of a century there was scarcely any movement intended for the physical, intellectual, moral, or political wellbeing of the country with which he was not actively associated and in which he did not take a leading part.

Along with most other similar institutions, the Calcutta University Institute, at whose invitation we are assembled here, claimed a large share of Mr. Kali Charan Banerjee's attention when it was first established. He was one of the most enthusiastic coadjutors of its founder Mr. Pratap Chandra Mazoomdar. Mr. Kali Charan Banerjee was a member of its executive committee ever since its foundation and one of its Vice-Presidents for many years, and ungrudgingly rendered most valuable service to the institution throughout. His death has been as great a loss to the institution as to the country generally.

But though Mr. Kali Charan Banerjee is gone, the lessons which his life of uncommon self-effacement and devotion to duty teach will continue to instruct and to inspire succeeding generations of his countrymen.

Amidst all this incessant activity his career was marked by two notable peculiarities which distinguished him from most other active workers. These were his uncommon self-effacement and the happy combination of ability and goodness in him.

Self-abnegation and goodness are often virtues of necessity with the weak and incompetent and capable

men are apt to associate them with weakness and incapacity. But in Mr. Kali Charan Banerjee there was complete self-effacement amidst energetic work, and the sweetest goodness associated with the highest ability and the most unbending firmness. He responded to the call of duty with the utmost readiness but as soon as his work was done he retired from the field without allowing his presence to be felt any longer. As with the great masterpieces of architecture like the Taj, the beauty of the edifice often conceals the vast magnitude of its well-proportioned dimensions, so in the case of men of the type of Mr. Kali Charan Banerjee the greatness of the soul is often merged in its goodness.

Annual meeting of the Calcutta University Institute held on 17th March 1910 under the presidency of the Hon. Mr. S. P. Sinha.

Sir Gooroodass Banerjee in requesting the Chairman to unveil the portrait of the late Mr. Kali Charan Banerjee, described him as an unostentatious apostle of culture. He was a respected and scholarly teacher in the college hall, an orator and worker in the field of politics and an admirable preacher of God's message to the educated classes. It was impossible to enumerate his manifold good qualities.

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## Sir Syed Ahmed.

We are met here today at the instance of the 'Muslim Friends' Association to do honour to the memory of Sir Syed Ahmed K. C. S. I., L. L. D., F. R. A. S., a man to whom all honour is due.

I cannot help remarking at the outset that I feel a certain degree of awkwardness in occupying the chair in the presence of so many distinguished representatives of the community to which the deceased belonged, any one of whom could have filled the chair more gracefully and appropriately than myself. But as it is your pleasure that I should have the honour of presiding on this occasion, I thankfully accept the honour conferred upon me.

Sir Syed Ahmed was, as you all know for many years, one of the leading members of the Mahomedan Community in India. And though much of what he has done during the long series of years in public and private life may relate to promoting the welfare of that community, yet his claims to grateful remembrance ought not to be confined to it. For in seeking to promote the true welfare of his own community he must have indirectly at least contributed to the welfare of all India. Amidst the diversity of colours and creeds and interests that exist in the country there is a solemn and sacred bond of unity in the brotherhood of man strengthened by the no less solemn and sacred bond of common allegiance to our



gracious Sovereign. And I am a firm believer in the doctrine that no section of a community thus united can be really prosperous unless every other section is so, that India cannot prosper unless every section of the Indian Community is good, wise, and happy. Every one who aims at securing the real good of any section of the Indian Community must indirectly at least be doing good to every other section of it.

Whatever differences of opinion may exist as to the merits of some of the acts in the public life of Sir Syed Ahmed, everyone must admit that his exertions for the promotion of education amongst the Mahomedans entitle him to the respect and gratitude not only of his co-religionists but also of every other community in India.

It is praise enough to say of any man that for upwards of a quarter of a century he was intimately connected with every important educational movement in a great province, and that praise certainly belongs to the deceased, and there is some thing peculiarly appropriate in the fitness of things that this meeting to do honour to his memory should have been convened at the instance of the Moslem Friends' Association, an association consisting for the most part of Mahomedan graduates and under graduates, and should have been held in the hall of the Calcutta University Institute.

I had not the honour of being intimately acquainted with the deceased, and I am not therefore in a position to expatiate at length on his many great

qualities. Nevertheless I know enough of him to be inspired with sincere respect and admiration for him.

Without occupying your time any further, I shall now call upon the speakers of the evening to address you.

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### Sir Ramesh Chandra Mitter.

We are met here to mourn the loss of a very distinguished fellow citizen, Sir Ramesh chandra Mitter and to consider what steps should be taken to perpetuate his memory in a suitable manner.

I had the honour of knowing Sir R. C. Mitter, for more than a quarter of a century and I have formed the highest opinion of him as a lawyer, as a judge, and as a man. He was at the bar when our acquaintance began. He was then one of the leading Vakils of the Calcutta High Court. His advocacy was characterised by uncommon earnestness and at the same time perfect fairness. Acuteness and breadth are not often found in combination. But in his arguments acuteness of reasoning and breadth of view were equally prominent. While possessing such abilities and occupying an eminent position in his profession he was most unassuming in his manners and most kind and courteous to his juniors. I shall with your permission allude to one small incident in illustration of what I have said. I was

## SIR RAMESH CHANDRA MITTER.

his junior in a small case which came on for hearing somewhat unexpectedly and before we could get the copies of all the necessary papers; and on my expressing my regret that I was wanting in my duty to my leader, and to my client for not having gone through the record and made notes of the necessary details of the documents to supply the want of papers, I was told by him that I need not regret alone as the duty of not going through the record was his quite as much as it was mine. Kind and consoling as the remark was, I could not help feeling doubtful as to its correctness; but its sincerity was beyond question. When at the bar, Ramesh Chandra Mitter enjoyed the confidence of the public, the love and esteem of the profession and the respect of the court.

On a vacancy being caused by the untimely death of Mr. Justice Dwarka Nath Mitter, Ramesh Chandra Mitter was raised to the Bench. Though succeeding one of the ablest judges that ever sat in an Indian High Court, he soon proved that he was a worthy successor of Dwarka Nath Mitter. His vast and varied knowledge and experience, acquired in the course of an extensive practice, aided by a rare combination of unusual quickness of apprehension and untiring patience, and guided by a calm judgment and an earnest desire to do substantial justice, made him one of the best of judges that ever adorned the judicial bench. He never cared to be flashy. He never required any foil to set off to advantage the genuine brilliancy of his parts. His uncommon quickness of intellect and his unfailing

concentration of attention which enabled him to grasp an argument from the barest indication of it, relieved practitioners appearing before him of all apprehension about their arguments not being duly appreciated and removed all necessity for that repetition of which we so often complain. His judicial independence and absolute freedom from bias of every sort enabled him to enjoy, as the learned officiating Advocate General in his graceful tribute to the memory of Sir Ramesh Chandra Mitter well said, the unbounded confidence of the profession and the public. During the temporary absence of the Chief Justice, he was twice appointed *offg. Chief Justice* and the appointment was greeted with a chorus of universal approbation. His judgments, which will form a lasting record of his judicial work, bear, as the learned Chief Justice of Bengal observed, marks of the erudition of the lawyer, the impartiality of the judge and the polish of the scholar.

On his retirement from the Bench he was honoured with a Knighthood and was appointed a member of the Supreme Legislative Council and of the Jury Commission. He spent all his time and energy in co-operating with every movement calculated to promote the welfare of his country which he loved most dearly, and he showed his love for his country not merely by admiring her glorious past, but also by doing all that in him lay to secure for her a glorious future.

In private life, he was a man of spotless character; he was a firm and genial friend to those who enjoyed the privilege of his friendship; he loved most

dearly as he was most dearly loved by all his domestic relations. His invaluable advice was sought by many, and everyone who sought for it felt the assurance that he would have his undivided attention and receive the soundest advice it was possible to expect.

Such was the man we have lost. We deeply mourn his loss. And if we appreciate his sterling worth it is our bounden duty to take steps to perpetuate his memory in a suitable manner.

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### Gokhale.

We are mourning over the great loss which India has sustained by the untimely death of one of the worthiest of her sons, and we are expressing our intense sorrow for that great loss. If the loss is so great and the sorrow so intense to us, people of India, to whom the illustrious deceased was bound by the tie of common nationality, how much greater must that loss be and how much more intense that sorrow to those to whom Gokhale was bound in addition by the closer ties of sacred domestic relationship. While giving expression to our own feelings, we should not forget the feelings of the bereaved family; and meet it is that this meeting should adopt as its second resolution the one which I beg leave to place before you.

If it is our bounden duty to offer our grateful tribute of respect to the memory of our departed countryman who loved us so dearly, who laboured for us so earnestly sacrificing his own ease and comfort

and even health for our sake, it is no less our duty to offer our heartfelt condolence and sympathy to his bereaved family who might have benefited more appreciably by those gifts with which heaven had endowed Mr. Gokhale so richly, if they had been devoted less exclusively to the promotion of our welfare. All that we can offer to Mr. Gokhale's family is but poor return alas for the invaluable services he has rendered to his country. But his noble selfless nature worked regardless of reward. In the true spirit of the Gita text.

অনাশ্রিতঃ কৰ্মফলং কাৰ্য্যং কৰ্ম কৰোতি বঃ ।

স সংযাসী চ যোগী চ ন নিরগ্নির্ন চাহক্ৰিয়ঃ ॥

Gokhale did his duty regardless of reward and though belonging to the order of house-holder he acted like a Sanyasi and a Yogi.

They say, sorrow shared is sorrow soothed, - I would not pause to question the soundness of the collective wisdom embodied in the saying, but would ask you to yield to the natural impulse which prompts us to sympathise with others in their sorrow. I may remind you, unlike the grosser forces of the material world, the subtle force of sympathy in the moral world is effective directly in proportion to its distance and the bereaved Maharastra family in the Deccan will I hope and trust have the melancholy consolation that he whose loss they are mourning now has by his unselfish overflowing love for all India made that family as dear to us here in distant Bengal as they are to their near neighbours and dear relations.

## Rev. Father Lafont.

This being the first meeting of the Senate since the death of our distinguished colleague, the Rev. Father Lafont, before proceeding to the business of the day, we should I think express our appreciation of his valuable services to the University and our sorrow for the loss we have sustained by his death. I would therefore beg leave to move :—

That the Senate records its high appreciation of the eminent services rendered to the University for upwards of thirty years by the late Rev. Father Lafont, and its expression of deep sorrow for the great loss it has sustained by his death.

It is not necessary for me to say much in support of this motion, as the valuable services rendered to the University by our departed colleague are well known to every one present in this hall. The Rev. Father Lafont was a Fellow of this University for more than thirty years, and since his appointment in 1877 he continued all along until his departure for Darjeeling, about two months ago, to take an active part in its work. His varied learning, his sound judgment, his uncommon power of lucid exposition, and his serene temper enabled him to throw useful light upon almost every subject of discussion and to render material help to his colleagues in all their deliberations. He was twice Dean of the Faculty of arts, he was many years a member of the

Syndicate, he was a member of many important committees of the Senate and he was the Senior Ordinary fellow of the University under the new constitution. He was one of the movers in the cause of the promotion of scientific studies in this University and of the cultivation of science by the people of this Province. And it was mainly in recognition of his work in this line that the University conferred on him the honorary degree of Doctor of Science. It is a matter of deep regret that he did not live long to enjoy that honour. But if his friends must share that regret they have this consolation that he lived a fairly long life of earnest and useful work in the field of education in this his adopted country which will cherish his memory with deep feelings of love and esteem.





## Gauri Sankar De.

I deem it a great honour to be permitted to take part in the proceedings of this meeting. Great as is the importance of this meeting if judged by its numerical strength and its representative character, far greater is its importance when judged by its object, which is to do honour to departed worth; the sterling worth of one who in his lifetime never sought for any honour except what could be earned by the conscientious and diligent discharge of the duties of the noble calling of a teacher. I feel deeply thankful to the organizers of this meeting for giving me an opportunity of offering my humble tribute of respect to the memory of Professor Gauri Sankar De. Indeed I feel a little embarrassed by the prominent position assigned to me among so many eminent speakers who were colleagues of the late professor, and I can reconcile myself to that position only when I remember that I am not altogether a stranger to this institution. I call to mind with pleasure and with pride the time, it is now nearly half a century ago, when on the opening of the B. A. Class in the General Assemblys Institution, a new professorship of Mathematics was created, and I had the honour of being the first incumbent of that post, which a little later was adorned by Professor Gauri Sankar De, and the duties of which were discharged by him with such conspicuous ability and success for over forty years.

Babu Gauri Sankar De had a very brilliant aca-

demie career. He was the Gold Medalist of his year at the M. A. Examination in Mathematics; he afterwards won the Premchand Roychand Studentship the highest prize which the Calcutta University can award. He obtained also the degree of Bachelor in Law and was, I believe admitted and enrolled as a Vakil of the High Court of Calcutta. But *Themis* (1) though she has drawn away so many of our brilliant graduates, had no attraction for Gauri Sankar, whose sturdy intellect found more delight in stiff Mathematical study than in the engaging pursuits of Law. If Babu Gauri Sankar had joined the legal profession with his high intellectual powers, he could certainly have made his mark there, and earned more money. But what was that compared with the satisfaction he had of being the teacher of two generations of students in a different branch of learning. In this connection I am forcibly reminded of a famous remark of the eminent Mathematician Babbage. When Mr. Maule, Senior Wrangler of his year and afterwards Mr. Justice Maule had been making rapid progress at the Bar, and a friend of his said to Babbage, "Mr. Maule is doing so well at the Bar that he may one day become the Lord Chancellor of England." Babbage sternly remarked, "What if he becomes the Lord Chancellor of England, what is that compared with what he might have become had he stuck to mathematics." It is because the pursuit of knowledge is held in such high estimation in the British Isles that knowledge has made such

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(1) Daughter of Uranus personified in Greek mythology as law and order

immense progress there. And it is because our forefathers in the good old days could say,

विद्वद्गुरुं नमस्कृत्य देनं दत्तुं न शक्यते ।

इत्येतत् प्रकृतं त्राह्यं विद्वान्मर्त्या प्रकृतं ।

"Royalty is not equal to learning, for the king receives homage only in his own kingdom, but the learned man receives homage wherever he goes," that learning made such great progress in ancient times in this classic land. It is true Professor Gauri Sankar De has not added to our stock of mathematical knowledge by discovering new truths; but he has certainly helped to raise the ordinary level of that knowledge, among his countrymen by teaching that subject to thousands of students, and by helping not a small number of them to obtain the degree of Master of Arts with great distinction in that subject. On looking through the University Calender you will find that for a series of years the College in which he taught enjoyed almost a monopoly of turning out M. As in pure Mathematics.

The teaching of higher Mathematics was thus his pleasure and his pride. He never sought for any other honour, and I remember one notable instance in which he declined an honour that had been offered. Many years ago, when the Presidentship of the Board of studies in Mathematics was offered to him he declined the offer and gracefully proposed the name of another bright luminary then just rising but destined to outshine all others,—Asutosh Mukerjee.

He was appointed a fellow of the University in 1884, and rendered valuable service as a member of

the Board of studies in Mathematics and of various other Committees. He did not speak much at meetings but when he spoke he spoke with effect and was listened to with respect. He generally gave his silent vote but always with judgment and discrimination.

He led a life of ascetic purity and archaic simplicity. His great learning and his unostentatious but dignified manners won for him the respect and admiration of all who came in contact with him.

Such was Professor Gauri Sanker De. Take him for all in all seldom will you find his like again. He is gone, leaving us to mourn his loss. But the example of his life will not be lost. It will continue to inspire many to follow his noble example.

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### Sir Henry Cotton.

If the proposition entrusted to me stood in need of any eloquent advocacy in its support, I should have preferred to see it placed in abler hands than mine. But as the resolution will be carried by acclamation as soon as it is proposed and as the speech of the mover will be mere matter of nominal form in the same proportion as the adoption of his motion by you will be matter of real feeling, I readily respond to the call from the chair to have the honour of taking part in the proceedings of this meeting. And I need hardly say that it gives me very great pleasure to do so. For

not only do I in common with you all, love and respect the man we are seeking to honour, but I am proud to say that my personal relations with him for many years have been of the most cordial sort.

The resolution I have to move asks us to honour a retired high official who throughout his long and distinguished career of public service always did his best to promote the welfare of this country; it asks us to welcome an Englishman who has devoted his days of well earned repose to the furtherance of India's good.

Rich as the Indian Civil service may be in ability and attainments, it is not often that it can boast of members like Sir Henry Cotton. And high as is the English national character for its strong sense of justice and its earnest devotion to duty a personality like Sir Henry Cotton's must be conspicuous even in that great nation.

Moral greatness must not be measured merely by striking results achieved. There are two marked types of greatness both noble, and each serving in its own way a purpose in the economy of nature, one of which is exclusive, being greatness in height, and is admired more than loved, while the other is, attractive, being greatness in breadth, is loved sooner than it is admired. The moral greatness of our beloved and respected friend is of this latter type. Humanity with its load of woe always expects and often finds more relief from the latter than the former. It may not strike the imagination or enforce unwilling obedience, but it awakens our love and receives voluntary homage. And this is why Sir Henry Cotton, though no

longer clothed with the authority of office has been greeted with such enthusiastic reception wherever he has been.

Apart from direct benefits conferred the amount of indirect good that Englishmen of Sir Henry Cotton's stamp do is incalculable. Their broad sympathetic mind enables them to understand and better appreciate the thoughts and sentiments, the aims and aspirations, of a foreign race so liable to be misunderstood and misjudged and they help to strengthen the mutual confidence and mutual good-will between Indians and Englishmen whom an all-ruling Providence has united together, and whose harmonious co-operation must be earnestly wished for alike by the rulers and the ruled.

Whether we consider the true interest of India or that of England, Sir Henry Cotton has pre-eminently worked to serve both. And need I remind you that the only interest he has studiously disregarded is his own.

Nor must we forget that he is here with us now not on any business of his own, no, not even on a pleasure trip ; but he has taken the trouble of coming to us in ready response to our invitation to help us with his sage advice.

For such a true, such a warm, such a disinterested friend of India, no reception, which it is in our power to give, can be too enthusiastic. And I think, I voice the sentiment of this large and influential gathering and indeed of the whole country when I say that we should accord Sir Henry Cotton a most hearty welcome.

With these few words which but feebly express our feeling, I would ask you to carry by acclamation the resolution I have the honour to move.

## Maharaja Surya Kanta Acharya.

I deem it a great privilege to be permitted to add my feeble voice in support of the Resolution so ably moved by the last speaker.

The saying is as true as it is trite that in honouring departed worth we only honour ourselves. Maharaja Surya Kanta Acharya when he was living must have enjoyed the self-satisfaction inseparable from doing good work. Now when he is no more if we raise a suitable memorial for him, we only shew, that we are able to appreciate his worth and respect what is good and noble in human nature.

After what has been so well said by the eloquent speakers who have preceded me, it is unnecessary for me to dwell upon the many things which entitle the Maharaja to our respect and gratitude. I shall only refer briefly to two matters which have struck me most forcibly.

Maharaja Surya Kanta Acharya was a distinguished sportsman and he has written a book entitled *Shikar-Kahini* in which he gives a graphic account of his adventures in hunting. Amidst narratives of risky enterprises and hair breadth escapes which will interest lovers of sport, are interspersed intensely thoughtful

# MAHARAJA SURYA KANTA ACHARYA.

and devout reflections shewing that inside the somewhat brusque exterior of the sportsman, there was a soul endowed with some of the gentlest and noblest virtues that adorned the man. The reading of those passages in the *Shikar Kahini*, reminds one of Kalidas's well known lines.

ধনুর্ভৌহপাত্ত দয়াজ ভাব  
নাথ্যাতমস্তঃ করণৈর্কিণৈঃ ।  
বিলোকয়ান্তো বপুরাপুরঙ্গাঃ  
প্রকাম বিস্তার কলং হরিণাঃ ॥

The warm and active interest which the Maharaja took in the cause of national Education and the munificent liberality with which he helped it, entitle him to the lasting gratitude of his countrymen. This is neither the time nor the place to enter into any detailed description of what National Education is ; but as I refer to the Maharaja's support of the National Education movement as constituting one of his best claim to the gratitude of his countrymen I may be permitted to say a word to show that the movement was neither harmful or futile. Education should no doubt proceed upon a cosmopolitan basis and assimilate all the best ideals of the world ; and this the National Council of education expressly admits among its objects. But though this is desirable in the later stage, in the earlier stage such assimilation is not possible to any large extent. Every student when commencing his school education, brings with him in addition to his outfit of language, his stock of thoughts



As a prominent political leader Sir Kumar's great merit lay in his being the first to perceive that the real political progress of the country consisted in the masses becoming awakened to a due sense of their political rights and duties. This was only an anticipation of his subsequent spiritual development. He felt for all but most for those who wanted his sympathy more. His democratic leaning was not the result of any ill will towards the aristocracy but was the outcome of enthusiastic good will for the masses. That is why notwithstanding his pronounced democratic predilections, the leading members of the aristocracy were his sincere admirers and fast friends as this very meeting and the presence of your Highness here testify. Upon certain political questions his views differed from those of his contemporaries but that was perhaps because he was much in advance of his time and saw a forecast of the future of which others had not yet caught any glimpse.

But depend upon it there could not possibly have been anything wrong or sinister in his political principles; for the author of *Arjya Nanci Charita*, the apostle of the religion of Universal Love could not harbour any ill will or hatred towards any race or individual. He believed that the British rule in India was established by the will of Providence. And if he asked for large concessions it was owing to his belief that England was just and would readily grant such concessions.

As a journalist the pungency of his criticism of public men and measures was one distinctive feature

# SIR KEMAR GHOSH.

of his writings. He wrote strongly because he felt strongly for the wrong. For the time being the wrong carried him away. But bitterness was no part of his writings. His very strength sometimes testified his weakness and his writings were sometimes considered to be bitter. But they had always the saving grace of humour and bitterness was as far from his nature as anything could be. If he criticised officers severely it was because he had unbounded confidence in British justice and because he firmly believed that their prestige was far too high to be shaken by his criticism. Perhaps he failed to realise the difficulties in the situation of officials and to soften the severity of his criticism accordingly, but those who knew him never charged him with any bitterness of feeling.

He has been rightly described as the master of journalists in India. You are told that his style of writing was somewhat quaint but I think it was his originality. His style of writing was not borrowed from any one but was peculiarly his own. Originality in this as in most other matters was his special merit. He was a favourite child of nature who had lavishly endowed him with some of her best gifts and he was well able to depend upon his own resources without having to borrow from any one.

In manners he lacked, I might almost say, he hated all artificial polish; but behind the somewhat rough exterior if you choose to call it so, there was a charming sweetness, simplicity, and frankness, which

impressed every one who had the pleasure of close acquaintance with him.

The rough and rapid sketch I have given you of our illustrious countryman may appear to some of you to be a little too glowing. But after a few more strokes which yet remain to be added you will find the sketch is but natural and if anything, it has suffered for my want of skill in proper delineation. No panegyric pronouncement, no high colours we can depict him with, can come up to the mark; he is above them all.

It remains for me now to say a few words about Babu Sisir Kumar Ghosh's high spiritual attainments and work in the field of Bengali literature. It is not until his spiritual nature is taken into account that we can form a correct estimate of his character. It was the spiritual element in him that determined and directed all his thoughts and deeds unconsciously in his younger days and consciously in his later years. He was a true Vaishnava, an apostle of the religion of universal love and there can be no better proof, no stronger evidence of the earnestness of his devotion to his faith and his real spiritual greatness than the fact that while in full enjoyment of his powers and after he had attained a commanding position as a political leader, he quietly retired from active political life to work for the spiritual

বঙ্গীয় সাহিত্য পরিষদে শিশির কুমার ঘোষ মহাশয়ের শোক সভায় সার  
গুরুদাস বন্দ্যোপাধ্যায়ের বক্তৃতার সারাংশ :—

সার গুরুদাস বন্দ্যোপাধ্যায় মহাশয় বলিলেন যে অল্প আমরা স্বর্গীয়  
শিশিরকুমার ঘোষের পরলোকগমনে শোক প্রকাশ করিবার জন্ত  
সমবেত। তাঁহার জন্ত কেবল বাঙ্গালী জাতি শোকসন্তপ্ত নহে সমস্ত

well being of the country. It is true he found in his beloved and dutiful brother Babu Matilal Ghosh a worthy successor, but how few are there who can retire even if they have worthy ones to take their place. His sacrifice was dictated by his firm faith in heaven.

It was in his retirement that Sisir Kumar Ghosh wrote those wonderful Bengali Books the *Kaluchand Gita* and the *Amiya Nimai Charita*. They furnish a literature at once most ennobling and yet so simple that the humblest capacity can well profit by it. The *Amiya Nimai Charita* will ever rank as one of the greatest books in the Bengali language.

I have said a few good things about Sisir Babu and they are his due. I do not say that he was a perfect being. No one was more conscious of his imperfections than he himself. As a Vaishnaba he always felt that it was only those who

ভারত তাঁহার মৃত্যুতে ব্যথিত। তাঁহার কর্মক্ষেত্র ত্রিবিধ ছিল, রাজনীতি, সাহিত্য চর্চা ও ধর্মালোচনা এবং এই তিন ক্ষেত্রেই তিনি প্রসিদ্ধ ছিলেন। রাজনীতি বিষয়ে তাঁহার যে সমস্ত উচ্চাকাঙ্ক্ষা ছিল ও তিনি বাহ্য করিয়াছেন, তাহা সমস্ত ভারতে কীর্তিত। এক্রপ অনেক লোক পৃথিবীতে জন্মগ্রহণ করেন, বাহাদের মৃত্যুতে আমাদের বেক্রপ শোক হয়, আবার তাঁহাদের কীর্তি ও কার্যের কথা মনে করিলে আমরা আবার সেইরূপ সাস্থনা পাইয়া থাকি। শিশির বাবু এইরূপ ক্ষণ জন্মা ছিলেন। এই সমস্ত মহাপুরুষের মৃত্যু জনিত শোকে মানুষকে নিষ্কর্ম্ম করেনা; বরং তাহাকে আরও উত্তমশীল করে। আমার জীবনের প্রথম ভাগে আমি তাঁহার রাজনীতি কার্যে যোগ দিয়াছিলাম। তাঁহার রাজনীতিক আদর্শ অত্যন্ত উচ্চশ্রেণীর ছিল। তিনি যে খুব বড় বৈয়াকরণিক ছিলেন তাহা তাঁহার লেখা পড়িয়া বোধ হয় না। কিন্তু

were humble as the straw trampled down by every one, who were patient as the tree bearing silently the inclemencies of weather, who were devoid of vanity, and who were respectful to all, that were fit to worship God.

He mixed in politics, carried on journalistic controversies, had his bickerings and contentions with others but all the while his serious thoughts were centred in God. Of him this may be truly said :—

As some tall cliff that lifts its awful form,  
Swell from the vale, and midway leaves the storm,  
Tho' round its breast the rolling clouds are spread  
Eternal sun shine settles on its head.

And now in that eternal sunshine, in the abode of the blessed and far removed from the clouds and storms of the sublunar region Sisir Kumar has his rest. He has left his countrymen one and all friends and opponents—to mourn his loss and to have this consolation in their sorrow that though he is gone he did solid work for them and his life teaches the noble lesson that in spiritual advancement lies the salvation of man.

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তথাপি তিনি বাহা লিগিয়াছেন, তাহাতে তাঁহার লেখার গুণের কোন ব্যতিক্রম করে নাই। যখন আগি তাঁহার অনিয়মিত নিমাই চরিত পাঠ করি, তখন আগি দস্তশূলে পীড়িত ছিলাম, তথাপি আগি প্রথম দিনেই উহা শেষ করিয়াছিলাম। ধর্মভাব ছাড়িয়া দিলেও, অনিয়মিত নিমাই চরিতের গায় উচ্চতর সাহিত্য খুব কম দেখা যায়। এই পুস্তকের নাম সার্থক। তিনি অনেক সঙ্গীত রচনা করিয়াছিলেন এবং নিজেও একজন সুগায়ক ছিলেন। তিনি একজন যথার্থ প্রতিভা সম্পন্ন ব্যক্তি ছিলেন। তাঁহার মৃত্যুতে একত্র সমবেত হইয়া শোকপ্রকাশ করা তাঁহার স্মৃতি রক্ষার ব্যবস্থা করা আমাদের একান্ত কর্তব্য।

## Mr. Paranjpe's Senior Wrangler-ship.

We are met here to-day to offer our hearty congratulations to a distinguished fellow countryman on the splendid success he has achieved in his academic career and to express our deep sense of gratitude to a sympathetic Ruler for the kindly interest he has been graciously pleased to evince in that success.

The brilliant success of Mr. Raghavendra Purushottam Paranjpe of Poona in attaining the high position of Senior Wrangler at the Cambridge Mathematical Tripos Examination this year, has not only earned for him the admiration of the educational world but has shed lustre on his countrymen and his country. The examination is a very difficult one. The best trained of the most intellectual youth of England compete at this Examination. And among these who stood first at it in past years were men like Airy, Herschell, Stokes, Cayley, Adams, and Rayleigh. The attainment of the highest place at such an examination by an Indian youth is therefore matter for just congratulation and refutes conclusively the insinuation sometimes made about the supposed inferiority of the Indian intellect.

As fellow subjects of one common gracious Sovereign we naturally wish that Englishmen should treat us as their equals. The most effective mode of vindicating our claim to such equal treatment is for c

countrymen to compete with Englishmen in fields of open competition, and prove their equality by the result. Englishmen are proud of their superiority; but when once convinced by the logic of fact that one is their equal, their innate sense of justice makes them accord him the most welcome reception. The cases of Mr. Ranjit Singh, Mr. Atul Chandra Chatterjee, Dr. Jagadish Chandra Bose, Dr. Prafulla Chandra Ray, and Mr. Paranjpe are instances in point.

If the success of Mr. Paranjpe is thus justly matter for congratulation the graceful and appreciative manner, in which His Excellency the Viceroy has been pleased to refer to it in his congratulatory message to the Principal of the Fergusson College, must be matter for still greater congratulation. The message is in these terms. "Viceroy desires to congratulate you as Principal of the Fergusson College upon the brilliant success attained by a former pupil of the College in carrying off the blue ribbon of English Scholarship. Such a triumph is a wonderful tribute both to the teaching of the College and to the capabilities of the most highly trained Indian intellects." A Viceroy who entertains such kindly feelings for the people he is called upon to govern and who takes such warm interest in their progress is entitled to the lasting gratitude of the country.

Nor must I omit to add here that the effect of the encouraging words of His Excellency's message is enhanced in no small degree by the fact that they proceed from one so well qualified to appreciate

the value of academic distinctions. For Lord Curzon is no less eminent as a scholar than as a statesman; and his academic career was as exceptionally brilliant as his political career has been.

Lord Curzon's high appreciation of Mr. Paranjpe's success will I think have one very salutary effect. It will check the tendency growing in some quarters of underrating intellectual achievements and estimating the works of a man by the money he earns or the preferment he is able to secure. Such a tendency which should be deprecated everywhere is wholly unworthy of the people of this country whose ancestors of old held learning in much higher estimation than wealth and rank and among whom the aristocracy of learning was the only aristocracy recognized.

The importance of the position of a Senior Wrangler arises as I have already indicated not merely from the difficulty of the Mathematical Tripos examination, but also from the achievements of a succession of Senior Wranglers like Stokes, and Cayley and Adams, in the field of science. Mr. Paranjpe being up to this time the only Senior Wrangler we have amongst our countrymen, his career will be most anxiously watched by us in expectation of some substantial contribution by him to the stock of human knowledge in the domain of science, and we trust we shall not be disappointed. At any rate, we hope he will stick to the cultivation of science, and will not be allured by the attractions of the legal profession which have in so many instances not only in this country but



even in England drawn off ardent youths from the less lucrative pursuit of science. He and all of us should do well to bear in mind the remark of Babbage the well known inventor of the Calculating machine, who on being told that his friend Maul afterwards Mr. Justice Maul, the senior wrangler of his year, was doing well at the bar and might one day become the Lord Chancellor, observed, "And what if he becomes the Lord Chancellor?" what is that to what he might have become?"—meaning evidently if he had stuck to the cultivation of mathematics. The remark was well worthy of the eminent mathematician in whose estimation, even the exalted position of the Lord Chancellor of England was not equal to that of a true votary of science. It is to men inspired by these really noble sentiments that the greatness of England in the field of science is due.

The success achieved by Mr. Paranjpe and the chorus of enthusiastic admiration with which it has been greeted by all persons from His Excellency the Viceroy downwards, will, we may hope, stimulate our graduates and undergraduates to emulate Mr. Paranjpe the senior wrangler of the year as well as the Senior Wranglers of past years whose splendid achievements in science have shed undying lustre on their Universities.





united together for the good of both. It not only tends to satisfy the legitimate aspiration of the people to have a share in the Government of their country but it also affords the most convincing proof that our rulers when they can associate one of us with themselves in the executive Government of the country, cannot but be sincere in their profession to govern India for India's good.

Some people try to moderate the good effects of an appointment like this by arguing that it can concern only a very few select individuals and that the great majority of the people regard it with indifference. This is quite an erroneous view. No doubt the dignity and emoluments of the office will be enjoyed by only one person; but the real value of the appointment to the country consists in its marking practically the removal of a disqualification, the obliteration of a colour line, and the triumph of reason over prejudice and that is a value which every Indian, whatever his position in life, can and does fully appreciate. This is the main reason why the appointment has been received with such enthusiastic approbation all over the country. In this view the honour done to Mr. Sinha is an honour which every Indian shares with him. It is in fact an honour done to all India. And why limit the joy occasioned by the appointment to India alone? If India feels the satisfaction of seeing justice done to her England must feel the higher satisfaction of doing that justice.

In saying that the honour done to Mr. Sinha is so largely shared by his countrymen, I must not be understood to imply that his own share in it is small. If that had been so, if he had been selected not for his unquestionable merit but only as a convenient time-serving man, he would have been left with his honour well alone. It is because he is pre-eminently fit, and enjoys the confidence of his countrymen as well as that of Englishmen, it is because the honour done to him is really well earned, that his countrymen claim to share it with him.

Of Mr. Sinha's great ability and attainments I need not say much; they are amply testified to by his brilliant success at the bar whose honoured leader, he has risen to be. Endowed with a quick and acute intelligence, with calm and sound judgment, and with a temper genial and dignified, he has added to these rich gifts of Nature, profound learning and vast and varied experience of men and things in the course of a distinguished professional career, and he stands pre-eminently fitted for the high office to which he has been appointed. Then again, as we gather from his utterances on previous occasions similar to the present, he accepts his new position not in any spirit of elation, but in a truly meek and prayerful spirit, feeling more conscious of the responsibility than of the dignity attached to that position. To a mind thus disposed, will be always vouchsafed abundant light to clear any doubts it may feel, and ample strength to surmount any difficulties it may encounter.

Mr. Sinha's career will be anxiously watched by all and unsparingly criticised by some. But we feel sure that he will so discharge the duties of his high office as to dispel the doubts of the most dubious and fulfil the expectations of the most sanguine.

We may give Mr. Sinha the assurance that the best wishes of all his countrymen and not a few Englishmen follow him. And we hope and trust that he will have a successful tenure of office such as will reflect credit on India, redound to the glory of England and make his name compare favourably with those of his illustrious predecessors.

Before I conclude I should gratefully acknowledge our deep obligation to the two great statesmen, Lord Minto and Lord Morley on whose recommendation our gracious Sovereign has conferred such high honour on our distinguished countryman.



### Sir Ashutosh Mukherjee.

In the unvoidable absence of the Vice Chancellor Dr. Deva Prasad Sarwadhikari, I have been desired by the promoters of this meeting as the senior Ordinary Fellow of the University to request your Excellency the Rector to accept on behalf of the University the portrait of the Honourable Sir Ashutosh Mukherjee presented by the Registered Graduates through Raja Peary Mohan Mukherjee, and to unveil it.

This presentation of the portrait of Sir Ashutosh

Mukherjee by the Registered Graduates is a fitting recognition by them of the great services rendered to their University by their distinguished fellow graduate and fellow countryman for a period extending over a quarter of a century in various capacities as member of the Syndicate, as Dean of the Faculty of Arts, Dean of the Faculty of Law, and as Vice Chancellor. There have been no doubt differences of opinion regarding some of the acts done and some of the measures introduced by Sir Ashutosh Mukherjee. But leaving all debatable matters out of consideration there still remains a record of the work done by him for the University which is a unique record not surpassed nor even equalled by that of the work done by any other Vice-Chancellor. And it is no less a fitting recognition of the value of Sir Ashutosh Mukherjee's work that your Excellency the Rector of the University has been graciously pleased to consent to unveil his portrait. By this graceful act your Excellency, the neverfailing friend of our graduates and of the educated community of Bengal has given one more significant proof of your kindness towards them and has placed them under a deep debt of gratitude. I may be permitted here to add that the part assigned to me in this day's function is to me a source of intense gratification. Twenty seven years ago I had the honour of advising the then Vice-Chancellor Chief Justice Sir Comer Petheram to insist on the appointment of Babu Ashutosh Mukherjee as a Fellow of the University, feeling confident that such appointment will be the

beginning of a career of great usefulness to the University, and today I have the satisfaction to find that my expectation has been so fully realised and that career has culminated in such conspicuous success as to give me the opportunity of asking your Excellency the Rector of the University to unveil the portrait of that gentleman (1).

(1). In this connection the two letters reproduced below may be read with interest :

77, RUSSA ROAD NORTH,  
BHOWANIPORE,  
12th June, 1904.

MY DEAR SIR,

Allow me to offer you my sincere thanks and deep gratitude for your kind congratulations and good wishes, they have to me a special value as coming from one who helped me most materially at the turning point of my career on the 25th March, 1887, and who has been, since then, the best of my friends. I trust you may be spared long to benefit us by your advice and guidance.

Yours sincerely,  
ASHUTOSH MOOKERJEE.

77, RUSSA ROAD NORTH, BHOWANIPORE  
30th June, 1909.

MY DEAR SIR,

I am deeply grateful to you for your kind letter, which has a special value to me as coming from one who had a considerable share in moulding my career. I hope you will be spared long enough to bless me in my future work.

Yours sincerely,  
ASHUTOSH MOOKERJEE.

## Queen Empress Victoria the Good.

We are met here (1) to perform a sad and solemn duty, the duty of expressing our deep feeling of grief at the demise of our most gracious and beloved Sovereign Queen Victoria, Empress of India.

With us Hindus, the sovereign is something more than the mere political head of the State. Our religion invests the Sovereign with divine attributes. Mann says :

ममदी देवता देवा नमस्कृत्य तिष्ठति ।

"The sovereign is divinity in human form."

But the love and veneration in which our late beloved Sovereign has been held was inspired not so much by the peculiar tenets of any particular class as by her own intrinsic merits as a Ruler. She was a mighty Monarch of a mighty Empire but the greatness and the goodness of her noble, intellectual and moral nature distinguished her from the rest of humanity quite as much as did the mighty sceptre which she wielded and the bright diadem which she wore. Her many great virtues in public and private life won for her the love and veneration not only of her subjects but of all the nations of the civilized world.

Her long reign has been glorious in war as well as in peace, for "Peace has her victories no less renowned than war." During her glorious reign the empire has received wide expansion while the justness

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(1) Special general Meeting held at the rooms of the Science Association on Thursday the 31st January 1901 to record its deep feeling of grief at the demise of Her most gracious Majesty Queen Victoria Empress of India. H. H. Sir Woodburn being unable to attend Mr. Justice Benerjee was voted to the Chair.



and beneficence of her rule and the motherly love and concern she felt for her subjects, love and concern in which India has always had its full share, have enabled her to lay the foundation of her vast empire deep and firm in the affection of her people. And if her reign has witnessed such great expansion of her political dominion over the surface of the globe it has witnessed no less an expansion of the dominion of culture and knowledge in the fields of literature and science.

Queen Victoria has had her share of trials and tribulations; but she bore them with queenly fortitude and with womanly patience. And now after a glorious career she has left this world with its joys and sorrows and gone to that blissful region which is the abode of the blessed for evermore.

She is gone; but she has left her bright example to lighten the gloom of sorrow in which the empire is plunged and to guide her worthy son and successor our most gracious Sovereign, King Edward the Seventh, Emperor of India.

Such was the great and good Queen Empress we have lost; and meet it is that this Science Association which came into existence during her beneficent reign should give expression, inadequately as it must be, to the profound feeling of grief which it shares with the rest of the community.

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## King Emperor's Visit.

I deem it a high privilege to be permitted to second the motion for the presentation of a loyal address by the Senate to His Majesty the King Emperor on the occasion of his visit to this city.

The occasion is unique, this being the first time in the history of British India that our August Sovereign will visit the Capital of his Indian Empire. And the privilege accorded to us of presenting an address is also unique, our University being one of the few public bodies whose address the King Emperor has signified his pleasure to accept. This special favour to the University is what might have been expected. English Sovereigns have ever been great patrons of learning, and His Majesty is well aware that among the many great blessings of the British Rule in India, the spread of education, ranks as one of the highest.

The gracious act of permitting our Senate which is entrusted with the superintendence of high education in the Presidency, to approach His Majesty with a loyal address, must be peculiarly gratifying to us, his Indian subjects. Loyalty to the Sovereign is enjoined by our religion; and the education of his people is one of the high functions of the Sovereign according to Indian tradition. Our sacred law giver Manu speaks of the Sovereign as :—

মহতী দেবতা হোবা নর রূপেণ তিষ্ঠতি

"A great divinity in human form." And our great poet Kalidas speaking of his ideal king says :—

প্রজানাঃ দিনদ্বাদশাদ্ ব্রহ্মদাদ্ উদগাদপি ।

ন পিতা পিতৃশ্রাদ্ধাদ্ দেবদং ব্রহ্মহত্যদং ।

"In educating, protecting, and supporting them. His peoples' father he, their sire- only gave them birth."

Our King Emperor's *gracious condescension* to receive a loyal address from our senate will therefore, effectively touch a responsive chord in the heart of educated India to draw it closer to his throne.

Nor must I omit to refer to another bright silken tie that binds us, graduates of this University, to our gracious Sovereign. When he was Heir-Apparent to the throne, he honoured this University by accepting its Honorary degree of Doctor of Law. Every graduate of this University must feel the ennobling and endearing effect of the thought that his name finds place in an academic roll that is graced by the illustrious name of his beloved Sovereign.

With these few words I beg to second the resolution which has been moved so eloquently from the Chair.



## Government's refusal to sanction the appointment of three University Lecturers.

I rise now to move the resolution, (1) in obedience to the call of a delicate duty. The duty is delicate because it calls upon us to express our dissent from an opinion which we are bound to respect and which barring the question of jurisdiction raised, we are bound also to follow.

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(1) At the meeting of the Senate of the Calcutta University held on the 5th July 1913, Sir Goroob Dass Banerjee moved the following resolution.

That with reference to the principle enunciated in the letter of the Government of India, No. 996, dated the 20th May, 1913, relating to the appointment of University Lecturers, the Registrar be directed to write a letter to Government embodying the substance of the propositions stated below :—

I. That the Senate begs respectfully to point out that His Excellency the Governor-General-in Council, in refusing sanction to the appointment of three of the Lecturers on the ground that it is not "desirable to appoint as University Lecturers men who have recently taken a prominent part in political movements," has been pleased to adopt a new policy of which the Senate had no previous intimation, and in respect of which the Senate was given no opportunity of submitting its views.

II. That the Senate respectfully submits that although taking a prominent part in a political movement would be a disqualification in a Lecturer, if either the part taken is an improper part or the movement itself is an objectionable movement, yet the mere fact of taking a prominent part (though perfectly honourable) in a political movement (though wholly unobjectionable), ought not to be a ground of disqualification; and the Senate entertains grave apprehension that the unqualified adoption of the principle that it is not "desirable to appoint as University Lecturers men who have recently taken a prominent part in political movements" will seriously hamper the action of the University in the appointment of Lecturers, and will prejudicially affect the interests of education by depriving the University of the services of competent men in many instances.

III. That the Senate therefore respectfully approaches His Excellency in Council with a prayer to reconsider the decision arrived at, and to alter or qualify it in such manner as to his Excellency in Council may seem meet.

The resolution was seconded by the Res. Mr. Milburn and carried by 35 votes to 2.



which in its broad generality had never been announced before, upon which the Senate had no opportunity of expressing its views and of which it had no previous intimation. This circumstance places the Senate which as a Body corporate of the University is responsible for the management of its affairs and the encouragement of the public in the pursuit of liberal education, in a very embarrassing position. The Senate had no reason to anticipate that a change of policy of such magnitude would be effected without consulting its views and without even a previous intimation to it. And the Senate appointed these three learned gentlemen mentioned in the Government letter, one of whom had been previously appointed without objection as University Lecturer, believing as it still believes that there was no objection to their appointment. Those three names were submitted through His Excellency Lord Carmichael who presumably with the advice of his counsellors, all gentlemen of mature experience and zealous in maintaining an atmosphere of pure study, forwarded the names with his own approval. And now at last we are told that the names are open to objection so much so that though their appointment had been condoned in part, they could not be confirmed as a whole. This decision has placed the Senate in a position, the embarrassing nature of which His Excellency the Governor General in Council will, we trust, be able to appreciate when our reasons for reconsideration are placed before him.

Then in the second place, apart from the difficulty created by the newness of the principle enunciated in the Government letter, and the absence of previous intimation

of it to the Senate, its soundness, I speak with all humility and deference is gravely open to question. The principle that it is not desirable to appoint as University Lecturer a person who has recently taken a prominent part in political movements would be correct if either the part taken is improper or the movement itself is objectionable. But it cannot justly be said that the mere recent taking of a prominent part in a political movement will disqualify a person to be a University Lecturer, even though the movement be wholly unobjectionable and the part taken perfectly honourable. Such a broad and unqualified rule, I speak subject to correction, has no where else been adopted. They were told that they should foster an atmosphere of pure study. An atmosphere of pure study, or rather (taking the expression as an instance of transferred epithet) a pure atmosphere of study we are all anxious to foster. We are all anxious to see that peace, order and discipline are maintained and that our young men become fitted to be useful citizens and none has shewn that anxiety in a greater degree than our learned Vice Chancellor. The purity of the atmosphere of study will not be interfered with or contaminated by the honourable participation of any of our Lecturers in any unobjectionable political movement. We teach politics. History and Political Philosophy are in the list of our subjects of study. It is not so much by excluding this Lecturer or that book, not by negative means, that the object can be secured. It is not by negative injunctions so much, as by positive processes and by giving our young men good and inspiring teachers and

good and inspiring books to engage their time and attention that we can keep them out of harm's way.

With all my predilection as an old retired orthodox Brahmin for the purely contemplative life of the hermit I cannot endorse the view that we should train our young men to be pure contemplative creatures fit only for the forest. We want to train them to be active men and useful citizens, qualified to take part in the world of action outside the University walls. Then again that will be an inane purity of atmosphere which has to be secured by sedulously shutting out learned men who have taken an active and honourable part in wholesome movements for furthering progress. An atmosphere so purified will have nothing invigorating, nothing stimulating, nothing inspiring in it, and may harbour, as all stagnant things are apt to do, germs of mischief.

Then in the third place mark the practical consequences of the new principle if it is to be adopted without qualification. It will seriously hamper the action of the University in the appointment of Lecturers. No self-respecting person will consent to allow his name to be sent up to Government at the risk of its being rejected on the undefined ground of its being politically objectionable. Even our present Vice-Chancellor with his uncommon knowledge of men and things and his unparalleled zeal to promote the interests of the University, will find it extremely difficult to secure the services of really competent men as Lecturers. I may add that it will not be easy to find fit persons to fill the places of the three learned gentlemen to whom exception has been taken. There are many learned



lawyers like Mr. Rasul but not many B. C. L.'s of Oxford or Cambridge who have made International law their special study. There are many Arabic Scholars among Maulavis but not many who like Dr. Suhrawardy combine with Arabic Scholarship a knowledge of western methods of linguistic study without which mere Arabic Scholarship is of little profit at the present day. There may be many versed in Buddhistic learning like Mr. Jayaswal but not many who combine with such learning a knowledge of Chinese in which a good part of that learning is enshrined.

The principle if adopted will prejudicially affect the best interests of education by depriving the University of the services of competent men in many instances. It will for example, prevent the appointment as Lecturer in a branch of jurisprudence of that eminent lawyer who holds the unique position of being at once the most learned jurist and the most successful practitioner in the country or the appointment of that learned physiologist and eminent physician who is an ornament of the medical profession or of that accomplished scholar and economist whose knowledge of Indian economics stands unrivalled, because each of them has taken prominent but highly honourable parts in movements political though perfectly salutary and unobjectionable. These are some of the difficulties in the way of our carrying out the order communicated to us which may have escaped the broad but distant view of Government but which appear pointedly before our nearer though narrow vision.

When the decision of Government communicated in the letter under consideration can therefore lead to little

good, and is calculated to cause much harm, it is our bounden duty to approach His Excellency in Council with an earnest prayer for its reconsideration.

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## Science Association 26-11-1908.

This is the 31st. Annual Meeting of the Indian Association for the Cultivation of Science, and the thought naturally occurs to every one here whether the retrospect is reassuring. In considering this point we should moderate our expectations.

Thirty one years, though a fairly long portion of human life, is but a small period in the life of an institution like ours which is not the outcome of a sudden burst of enthusiasm, and which is intended for steady and continued work. If you plant annuals they will grow and ripen soon, to fade and wither as fast. But if you plant perennials, if you plant a mango grove, you must for some time patiently wait and watch and water the tender plant before they become mature; when however, once they attain maturity, they will go on bearing fruits for years and years to the profit and pleasure, if not of the planter, certainly of his successors for several generations; even others not entitled to share the fruits will enjoy their refreshing shade. The metaphor well bears this extension. For while the honour of making discoveries or original research will be confined to the actual workers in the institution, the benefits resulting from the progress of

science and the dissemination of scientific knowledge will be enjoyed by all.

The question then is reduced to this—namely whether we have been nursing the young tree planted by the illustrious cultivator Mahendra Lal Sarkar with all the care and attention that is due to the sacred trust he has committed to his countrymen; whether the tree is showing signs of healthy growth. The answer though not very cheering, is not discouraging. It is true, we have not worked with enthusiastic ardour in this matter; but our work though slow has been steady. Our friends have been gradually increasing, and we may hope in the near future to be able to appoint at least one paid professor. At present for the teaching work we have a small band of earnest workers who have been ungrudgingly giving us their valuable time and labour. And we have most hopeful assurance in the fact that the mantle of their illustrious founder and secretary has fallen on his worthy son Babu Amrita Lal Sarkar whose ability and attainments aided and stimulated by his pious desire to promote the life work of his father, have made him as efficient a secretary as we could wish for.

Of the events of the past year there is one which calls for more than a passing notice. It is the death of the Rev. Father Lafont. He co-operated with Dr. Mahendra Lal Sarkar in organising this institution and earnestly worked for it ever since its foundation. His high attainments in science and his uncommon power of lucid exposition made his lectures immensely interesting to all; and helped not a little in popularising science in

this country. The loss which the Science Association has sustained by his death is incalculable. But we must accept the inevitable. Science prepares us for this and teaches us that, nothing is stationary or permanent, and that it is only the onward march of things that is continued and unceasing. If in the panorama of life, exhibited here one distinguished figure has passed away, it must be matter for congratulation that another as distinguished has taken its place. And we must consider ourselves fortunate in having in the place of the Rev. Father Lafont as our Vice President, Mr. Paul Bruhl a distinguished scientist well known as much for his devotion to science as for his broad-minded sympathy with the people of this country.

And now, before I conclude, I may be permitted to say a few words to my young friends the students of science. Though I am old I may assure you that I have not lost in the slightest degree my sympathy for the young. I know that all our hopes for the future are centred in the young, and I believe that the young are good as a rule, though a few among them, as among all large bodies of men, may form an exception to the rule. You are full of energy, full of enthusiasm. You are animated by noble impulses and unsophisticated by the bad things of the world. These are advantages no doubt, but like every other good thing in the compensating economy of Nature they have their counterbalancing disadvantages. Your super-abundant energy and enthusiasm, your impulsive nature, and your imperfect acquaintance with the bad ways of the world expose you to the danger of being led away

imperceptibly to more and more doubtful courses. That is why the ancient sages of this classic land and indeed wise men of most other civilized countries have enjoined *Brahma-Charya* and *Samajya*, discipline and self-restraint, as a first duty on the student. And that is why a higher Power than ancient sages our Maker himself has implanted in us the salutary sentiment of respect for authority and order.

Ever be on your guard against yielding to the mischievous promptings of that shallow un wisdom and delusive sophistry which suggest that the way to good lies sometimes through evil or that evil done to secure good is laudable. Remember the concurrent teaching of Science and Philosophy that though occasionally the uncontrolled blind forces of Nature and the misguided intelligence of men overpowered by *Tamas* or ignorance, work catastrophe and involve order out of it, it is the highest aim and the noblest triumph of reason so to direct those forces and the intelligence as to avoid catastrophe and lead to good. Have firm faith in the great truth that your own good is not incompatible with the good of others, and is not attainable by evil done to others. Such evils must provoke antagonism which will engage a large part, if not the whole of your available energy and make you powerless for doing any good.

If you are anxious to secure your temporal welfare, and there is no reason why you should not be so, work in the field of science. There is ample room to work for you and for all your neighbours. And rich indeed will be the harvest you

will reap rich and plentiful to you and for all your fellow-men. But here again, you must be on your guard not to allow your craving for temporal prosperity to weaken your longing for spiritual good. Ages of culture and ascetic discipline and self-abnegation have produced in us, dwellers of this blessed land, that longing for spiritual good which enables us to set such slight value on temporal things, or it will be a bargain far too dear and altogether unworthy of us to make, if we suffer the slightest deterioration in our spiritual nature for the sake of securing any temporal blessing however great.



### Calcutta University Institute.

My dear friends, Young and Old,

Permit me to accord you a hearty welcome on behalf of the University Institute to this our first social gathering, on the opening of its new session.

We have been passing through stirring times. In the physical world, steam which had long supplanted manual labour is now in its turn being displaced by electricity; the nature of another subtle agency, radio-activity, is being enquired into in the laboratory as a preliminary perhaps to its introduction some day into the manufactory; and yet another form of energy, which has been exercising some scientific minds is supposed to be stored up in immense quantity in atoms which have only to be disintegrated to make this rich store available for our use. In the

moral world, more slow in its evolution, but quite as sure many new forms of activity are coming into play which it would be useless or worse than useless, to ignore, and which require to be regulated to make their operation beneficent. This is neither the time nor the place to dwell upon these different new forms of activity. But I may be permitted to make a passing reference to one phase common to many if not most of them,—I mean a growing disinclination towards respect for authority and observance of discipline. This may be the result of antecedent abuse of authority or undue severity of discipline. But even then this tendency is fraught with danger not only to those in authority or to those enforcing discipline but also to those seeking to resist authority and discipline. For this inclination to resist is sure insidiously to develope tendencies to disorder which will make those seeking to resist evil worse agents of evil than those they try to resist. If on the one hand evil is to be remedied, on the other hand the remedy must not be worse than the disease. The worst evil that evil can do is to convert even the good into evil in their very effort to remedy it. We must ever be on our guard to prevent evil having this success. The way to do this is to combat or conquer evil not by evil but by good. Evil is assertive and manifests its power more effectively to ordinary thoughtless minds than good can do. But depend upon it than the power of good if silent and slow, is secure and invincible in the end, secure, because it will never lead to any harm, and invincible because in the end, it will disarm all

opposition and convert the worst enemy into a friend. Respect authority then dutifully, observe discipline then scrupulously, not because authority is armed with power and discipline is enforced by penalty such, feeling is mean and incompatible with a proper sense of self-respect, but because reason and conscience the paramount authority over us all, dictate such course. And while respecting authority and observing discipline you will find ample scope for doing good, real solid good. It may be that your silent, and modest work may not be called great, and may not command vociferous applause but the really beneficent agencies are silent and not noisy in their work. The towering precipice with its thundering cataract may stand in solitary grandeur striking awe on the gazers below; but it is the lowly vale with its gentle stream that supplies the daily wants of man.

My dear young friends pray do not misunderstand me. Do not take anything I have said as admonition. Take it only as caution. In the ardour and enthusiasm of youth you may be led to attach undue importance to one view of a thing without pausing to ponder over other views of it. And I may naturally feel a desire to caution you against that.



## Calcutta University Institute.

The 17th annual meeting of the Calcutta University Institute held on the 19th March 1912 under the presidency of Hon. Mr. S. H. Butler C.S.I., C.I.E.

I have much pleasure in seconding the proposition for the adoption of the report, which has been so well moved by the Honble Mr. Gourlay.

The report shows a fair amount of useful work done by the Institute during the year under review. The aim of the Institute has been to supplement the work of the Colleges, as to physical, intellectual and moral well-being of our students by affording them facilities for healthful sports in suitable play-grounds, for voluntary study in well-equipped reading rooms, and for friendly intercourse with their professors and other men of light and leading in social gatherings and other entertainments. This is not only desirable but necessary. My saying this however must not be taken to imply any alarmist apprehension that our students will become revolutionaries unless they are kept in leading strings. That would be doing them grievous injustice. For reverence for authority, respect for law and order, and horror for wrong and violence are feelings ingrained in the Indian mind. If there have of late been some grave instances of deviation from this they are not products of the Indian soil, but exotics of foreign importation.

Nevertheless we cannot be too careful in the training of our youth. It has been truly said.

Vice quickly springs unless we goodness sow,  
The rankest weeds in richest gardens grow.

During the most impressionable period of their life students ought to be placed as far away from all unhealthy influences as possible. The work however is delicate and difficult, more delicate and difficult than that of the administrator. For the administrator's work is generally supposed to be completed if he is able to secure a certain line of outward conduct on the part of those whom he is required to rule, whatever their inward motives may be, whereas the work of the educator is not done, no not even begun, until the inward feelings and motives of action are influenced for good. For this purpose neither the educational libertinism of Rousseau nor the iron-bound unsympathetic discipline of the middle ages will do. The agency should be personal and elastic and not mechanical and rigid. There should be, if I may with pardonable partiality for old Hindu Institutions say so, something like what existed in the relation between pupil and preceptor, namely interchange of reverence and affection, in the good old days of India. Nor must we ignore another difficulty namely, that arising from the peculiar position of India, which, by the mysterious and beneficent dispensation of Providence, has been placed under British rule; and the harmonious co-operation of Englishmen and Indians for the existence of real good feeling between them becomes essential for the prosperity of the country. And I am happy to be able to say that the Calcutta University Institute furnishes just the kind of educative agency we really want. Here we find, as the report shows, high officials like the Lt. Governor of the Province, Members of the Board of Revenue, Chairman of the Cor-

poration of Calcutta, the Director of Public Instruction, Principals of the Presidency, Scottish Churches and other great Colleges mixing freely with students in graceful condescension at their entertainments, or enlightening them with inspiring addresses on subjects of the highest human interest. The effect of all this in fostering genuine friendly relations and mutual good feeling between English men and Indians is infinitely more certain and enduring than volumes of loyalty text books, and long hours of theoretical teaching.

Generous-minded Englishmen who come out to India as members of the Civil and other services have constituted for themselves another service, the traditions and efficiency of which are in no way inferior to those of the Civil Service itself. Its working though less obtrusive, is no less certain. As in the material economy of nature, though violent storms and torrential downpours may now and then be necessary to clear the earth, it is the silent breeze and gentle rain that supply the daily wants of life : so in the moral economy of the world, though administrative measures of repression and reform may at times become necessary, it is the sympathetic influence of good men that really secures peace and order in society.

Among the members of what I have called English men's voluntary Indian Service, the Hon'ble Mr. Macpherson our retiring President, holds a prominent position, more prominent even than his position in the Indian Civil service which he adorns. The great moral influence which he has silently, but certainly, exercised over the student community for a period of five years of critical time has

been most salutary, and has helped in no small measure to secure the continuance of that good feeling between Englishmen and Indians which is so necessary for the happiness of the latter. And the Institute in particular and the public in general are deeply indebted to him for this.

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### All India Temperance Conference 1917.

Mr. President, Ladies and Gentlemen,—I deem it a pleasure and a privilege to be permitted to take part in the proceedings of this important Conference, and I ask you to adopt the third resolution which lays down some very important principles for the practical guidance of the Temperance movement. Among the many self-inflicted evils that humanity suffers from, drink is one of the greatest and the most insidious. The temptation for it is strong. Men, who are not by previous training and culture able to take to more refined enjoyments, think, that they may forget the dull drudgery of life if they can drown themselves in alcohol. Then there are feelings which were unfortunately at one time supported by expert opinion, but happily for us that opinion has now been shown to be erroneous, that drink in moderate quantities is not bad but good. And the unwary victim submits to taking to moderate drinking by taking the first draught, forgetting that the first draught creates a hankering for a second, and the second for a third; and that each draught

weakens the resolution with which he began. It weakens his power of resistance until at last he becomes a slave to the habit. These are the difficulties in the way of temperance. And yet even the worst sinner against temperance and abstinence admits on trying moments that he had unwarily given himself up to a bad habit which it has perhaps become too late to change. So you see, ladies and gentlemen, human feeling with all human frailty has all long been such that the dead drunkards are in favour of temperance, even of total abstinence, though it may be difficult in many cases to give effect to such feelings. Firm, resolute men, strong-minded men, have at times reclaimed themselves; others, however, require help, extraneous help to reclaim them. The great mischief in the drinking habit is the first step. The first step downwards may be fatal; that is the reason why our wise Aryan sages have said that even the touch of liquor should be religiously prohibited. I know there are some critics of the Temperance movement who say that even Hinduism does tolerate the drinking habit to a certain extent. I do not think that *Soma* has been identified with any intoxicating liquors. What we know is to the contrary; it may be a sedative drug. As to the Tantric practice, the bare name will show that it is not approved, but it is positively disapproved. On the other hand as one of the previous speakers has stated, our shastras show that drinking along with the murder of a Brahmin is a mortal offence; that is true Hindu sentiment. The Mahomedan sentiment is also exactly the same. Drink is absolutely prohibited in the Mahomedan religion. Popular sentiment

also goes with this. Even those who do not act up to the sentiment in practice still profess to regard that ideal, the ideal of total abstinence, as the highest ideal. With that state of sentiment in Indian society I feel no hesitation in asking you to adopt without hesitation the third resolution, which ask for powers of control and restriction in the Advisory Excise Boards.

Then as regards voluntary effort, it is true the question of asking Government at once to come forward with an absolute prohibition may be a difficult question to deal with. Some may say individual liberty is a sacred thing and ought not be touched. Others may say, the finances of the empire depend a great deal upon the sale of liquor, and that is also a matter that requires to be carefully handled. So I leave those things well alone for the moment. But there is ample field for voluntary effort. If we can create, if we can help the propagation of the sentiment which is deep-rooted on Indian soil, that of itself will force the hands of Government in the end, and the plea of non-interference with personal freedom will no longer be tenable. If a traveller finds a fellow-traveller walking on the brink of a precipice from which the next step may plunge him into an abyss from which he will not be able to rise again, it would be criminal negligence on his part if he were not to warn his fellow-traveller. Is the duty less paramount on any of us who finds a fellowman walking on a dangerous moral precipice from which the plunge will be a plunge into misery, misery to health, wealth, reputation and property? I say is it a less paramount duty of any of us

to warn the unwary victim of what he is leading himself on to? Of course, there is a difference. In the one case, the danger being clear and admitted on all hands, the party warning will receive the blessings and thanks of the party warned. In the other case, it will not be so palpable and evident, and perhaps in place of blessing he may have curses, his interference may be resented, but that should not make us pause or hesitate. There is only one thing that we must carefully guard against. We must not try to correct our fellowmen in anger and hatred; we must do it in sorrow and love. Hate the vice of drink as much as you may, never hate the man who drinks. Heaven be thanked that my environments, my antecedents have been such as never to have placed me under the temptation of drink. I want to thank heaven, not to exult on my own superiority, intellectual or moral. I must not have any but the sweetest of feeling for the deadliest of drunkards if I meet him. Otherwise my interference will be treated with the contempt it deserves. But if I approach him with all love and say, my good friend, this may be tempting you now but you will feel the reckoning not very late to-morrow morning. To-night you may be indulging in it, to-morrow morning you will have to repent. You must have felt on the previous morning the evil effects of the night's indulgence; pray do remember what will follow only a few hours hence, and do desist. If I approach my fellowmen in that spirit, I have every confidence that though I may not always succeed I will not be shunned, and that times will come when my friend will court my

company in order to be able to resist what unaided he cannot resist. Voluntary effort, therefore, I place very great reliance upon. Then there is another method of voluntary effort which will be more effective, and that is the formation of an organization for the spread of total abstinence. Let there be distributed broadcast literature aided by science pointing out the evils of drink even in the so-called moderate doses, and that literature will not fail to produce the desired effect. And none is better qualified to disseminate such literature than the distinguished scientist and literary scholar who has honoured this Conference by accepting the presidential chair. (1) He commands an eloquent and an almost fascinating style of writing. I have read many if not all his popular books on food, diet and drink, and if he takes the work in hand we shall very soon have a body of literature in Bengali which will be all that could be desired. With these few words, ladies and gentlemen, I commend the third resolution (2) to your acceptance.

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(1). Rai Bahadur Doctor Chuni Lal Bose C. I. E.

(2). That this Conference desires to see non-official opinion more effectively represented on Advisory Excise Boards, and urges that such Boards should be endowed with more powers of control and restriction. It also appeals for the establishment in all provincial capitals of Licensing Boards vested with full and final authority to determine the number and location of all licensed premises within their areas. It does this in view of the increase in Temperance sentiment and effort in various parts of the Indian Empire, and the many signs of progress of Temperance reform among special communities. The number of Temperance Societies steadily increases, and the attitude of Government officials is growingly sympathetic.

Further, this Conference also urges the increase of voluntary effort by the formation of still more organizations for the spread of total abstinence principles, as it believes the solution of the drink problem would aid greatly in the rapid amelioration of some of India's social and economic troubles.



## Devalaya.

Extract from a letter written to Subabrata Sasi Pada Banerji—the founder of the "Devalaya."

The principle on which you have founded the Devalaya, so far as I have been able to make out is a sound one. When God is one and the same for all, and faith in Him constitutes the very basis of all religions—when men of different persuasions perform religious observances according to their own light, it cannot but be a matter of great regret that people should fight over religion. It is nothing strange that men with varying degrees of knowledge, intelligence, education and development, should differ in their opinions, and that is no reason why there should be ill-will amongst them on that score. If people without entertaining ill-will towards one another faithfully practise their respective religions according to their own light, they are entitled to our respect. It is futile to expect that they should agree in the matter of religion. That you have come to this conclusion testifies to your real wisdom and piety. Herein lies the solution of the problem of religious discord. When this conclusion is at the basis of the Devalaya it can fairly be hoped that it will be productive of good at an early date.

Substance of a Speech at a general meeting of the Devalaya Association on 7th September 1912.

When I was requested to take part in the proceedings of this meeting I felt considerable hesitation

to accept the invitation because I thought I was not fit to take part in the proceedings of a religious meeting. Immersed in worldliness as I am, I have always thought that my proper place at a religious meeting is that of a listener and a learner and not that of a talker and a teacher. But my hearty sympathy with the aims and objects of the Devalaya Association in general and with its catholic toleration in particular, made me overcome that hesitation, and here I stand before you in response to the call from the Chair to offer my warm congratulations to the Devalaya Association and to its Venerable founder Babu Sasipada Banerjee for the sacred and beneficent mission which this association has undertaken, and which it has been trying so far successfully to fulfil. To my mind considering the difference of tradition, temperament, and training, difference in religion must be inevitable, not only between race and race inhabiting different regions of the world, but also between individual members of even the same community. When so much difference of opinion exists upon simple matters, finite matters, which can be subjected to actual experiment, it is nothing strange that in regard to a subject in which the finite human mind attempts to grasp the infinite there should be difference. There is no wonder in that. On the other hand, the wonder rather is that in regard to religion which brings us face to face with our common Supreme Ruler and our common Father there should be so much discord and animosity. It is therefore no small relief to find that

an Association like the Devalaya Association should be formed, which affords a common meeting ground for the followers of different religions and creeds, where they can freely interchange their views on various subjects connected with religion. The most salutary condition of such meetings is that no one should speak or think irreverently of what is held religiously sacred by others. It might be said that differences of opinion can be intelligible in the case of those religions which are the result of the human mind struggling to know and understand the infinite, but what about those religions that are believed to have been revealed? There also, I do not think there is any insurmountable difficulty in understanding the subject.

Revealed religions admit differences of dispensation suited to the requirements of the races and times for which they were intended. Moreover revealed religions would be direct revelation only to a limited and fortunate few. For the rest of mankind the acceptance of revelation must be a matter of evidence and inference on which frail human mind is not likely expected to come to any unanimity. It may be said that the work of this Association is a sort of compromise with truth. But though truth is one, truth is great, and the human mind is too limited to grasp at once the whole of that great truth.

The speaker here related the story of "*Anulher hasti-darshan*" in which some blind men gave different descriptions of an elephant. The speaker then said that when blind men could come to such different

conclusions with regard to an elephant how much difference there might be with regard to such a grand thing as religion. The human mind which sees only as through a glass darkly, is next to a blind man and may well be excused for arriving at different conclusions.

The association is not only a place for mere present interchange of thoughts but it has another very beneficent mission to fulfil and it is this. It will help to bring together the followers of different creeds, enable them to interchange their thoughts so that each will correct his own imperfect vision. Speaking of toleration I cannot resist the temptation of quoting a Sloka from the "*Geeta*" in which *Srikrishna* says "that whoever worships other than Me in a true and devoted manner worships but "*Me*".

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## The Calcutta Orphanage.

I have much pleasure in seconding the motion for adoption of the Report.

I do not think it necessary for me to say much to commend the Report for your acceptance. The Report gives a lucid account of a fair amount of useful philanthropic work done during the last year.

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26th Annual meeting of the Calcutta Orphanage held on the 8th April 1918 under the Presidency of the Governor of Bengal. The welcome song composed for the occasion by Rai Chuni Lal Bose Bahadur and translated by Sir Gooroodas Banerjee is reproduced below.

And the learned mover of the resolution, Sir S. P. Sinha with his useful clearness has referred to such features of the report as call for special notice. All that remains for me is to offer a few remarks which modesty has prevented my learned friend from making. Sir S. P. Sinha as President of the Executive

আবাহন দণ্ডিত ।

বাঁজাও শব্দ, জাল ধূপ বেগ জড় মান্য বস্ত্র করে,  
 (এক) ভাই ভদ্রি নিবি কুহুহুহু, বরি বস্ত্র বেদন ।  
 ব্রাহ্ম-অভিধি অজি                      ব্রাহ্ম-ভবন অজি,  
 এসেছন বরা বরি দীনন্দ কুঁজর :  
 দীন-পালক বিনি                      ভনাট অশ্রুত বালি,  
 বুঝাতে নরন-বাধ, আগত হুতাবে ।  
 নহন শকতি ঈন                      শিশুমতি মোরা দীন.  
 না জানি কি দিগা পূজা করিব তোমার ;  
 আছি শুধু কৃতজ্ঞতা                      প্রেম ভক্তি নরনতা,  
 তব শ্রীচরণ দেব ! দিতে উপহার ।

Blow jovous conch, burn incense pure.  
 Bring wreaths of flowers smelling sweet :  
 Come brothers, sisters, one and all,  
 Bangala's noble Lord to greet.  
 Our Royal Guest! His stately hall  
 Hath left at Pity's potent call :  
 He is here at our cottage door.  
 Gracious cherisher of the poor,  
 To soothe our hearts with hope to cheer  
 Us hapless things to Him so dear.  
 We are helpless little orphans,  
 Have for thee no offering meet :  
 Deign to accept our heart-felt love,  
 Offered loyalty at Thy feet.

Committee whose report is, before you, could not speak in high eulogistic terms of the report or of the work of his committee. But I labour under no such disqualification, and I may freely bestow on the work of the committee and its report of that work their full measure of praise. Now among the inmates of the Orphanage are, many little children below the age of seven years. They are absolutely helpless and are true objects of charity. The orphans are not only fed and clothed but they, each according to his or her aptitude receive such training, intellectual and industrial, as would help them in after life. And all this work is done at an average expense of only Rs.8 a month for each orphan. This work of the orphanage thus presents a combination of economy and efficiency which surpasses all commendation. Nor is this to be wondered at when we bear in mind by whom that work is done. The committee works under the guidance of its distinguished president Sir S. P. Sinha and it has for its Secretaries two eminent members of the Engineering and Medical professions, Sir R. N. Mukherjee and Rai Bahadur Chuni Lal Bose. Among the members of the Committee are distinguished medical men, learned professors, retired Judicial officers and leading men of business. And to crown all this the institute has secured the patronage not only of some of the enlightened leaders of the landed aristocracy of Bengal but also of His Excellency the Governor of the Province who as a wise and sympathetic ruler lends his ready support to all good work great or small.

The Orphanage may therefore justly expect the fullest sympathy and support of the public and you will I am sure unanimously accept the motion which I have the honour to second.



### Ripon Literary Union.

I feel much pleasure in taking part in the proceedings of this meeting. And there is good reason why I should feel pleasure in doing so. For occasions like these afford us some opportunity of discharging inadequately though it be, one of the duties which the old owe to the young. Elderly men are generally apt to think that they have the right to exact respect from the young. But they forget that this respect is not due to them, as a matter of absolute right. It is due to them only as a compensation allowance for the duty cast on them of serving as guides to the young in this journey through life. If people have to pass in succession over a way that is thorny and full of pitfalls, those who go before ought certainly to warn and guide those who follow. And so in the paths of life unhappily not strewn with flowers, but scattered with thorns and covered with many pitfalls, it is equally the duty of those who have gone before to warn and guide those who come after. Unfortunately we are often so immersed in selfishness, so engrossed with our own concerns that we are unmindful of this plain duty to others.

I feel the weight of this duty, and hail with pleasure every occasion that gives me an opportunity of attempting to discharge it in my humble way. I am glad to be here and I thank you my dear young friends for your giving me this opportunity of being in your midst.

If my first duty is to thank you, my next duty is to ask you to join with me in thanking the learned speakers who have entertained and instructed us by their eloquent addresses this afternoon. And let it be here remembered that your thankfulness to them and mine too for I know and value their disinterested and self sacrificing services to my countrymen, young and old, quite as well as you do, is constant and not occasional only.

I will not mar the effect of their impressive eloquent words by attempting to give you any dull *resume* of them. They require no elucidation and they admit of no further condensation. I would only ask you to act up to those words with the same attention with which you had been listening to them.

It remains for me now to address you a few words by way of encouragement and advice.

Whatever others may say of the uselessness or even mischievousness of young men specially young students joining debating clubs, I have always regarded such institutions as useful and beneficial to students provided they are properly conducted. You all know the saying of a great philosopher,—“reading makes a full man, conversation a ready man, and writing an exact man,” and debating or discussion serve the same purpose as conversation, and perhaps in a better way. In practi-



cal life, we are daily and hourly called upon to hear think and discuss and decide and express our decision, not merely those that have to decide cases in a technical and limited sense, but all of us, for the most part, readily and upon the spur of the moment; and anything that enables us to acquire readiness in thinking and expressing our thoughts and answering our opponents must be an excellent preparatory training for us, before we enter life. I am glad to learn from your report that the first impulse towards the establishment of the Ripon Literary Union was received by you from my Honourable friend the experienced educationist and the sympathetic instructor of youth at whose feet you have the privilege to sit daily as learners. Even as students preparing for your examination I do not think the time you spend in attending your literary Union is altogether thrown away. I know you and your learned professors are hard pressed for time. Elsewhere I have been trying my best to reduce your burden not so as to lower the standard of your examinations but simply to give you a little more time to think and to assimilate what you learn. But even with the existing pressure on your time, I think the loss of time incurred in attending your Union is amply compensated by the gain in the facility you acquire of expressing yourselves in English, a facility which must be of immense service to you in the Examination hall. I would therefore give your Literary Union every encouragement, provided you go on regularly and mind each description of work you have to do in its proper time and not allow any

one unduly to encroach upon the others. And as a small token of my sympathy with your Literary Union I would beg leave to present it a few books.

Whilst I am free to give you encouragement, I feel considerable hesitation in giving you advice. It has sometimes been said that it is easy to give advice but difficult to follow it. That is not the sort of advice that I would like to give or take. I think advice to be worth the name should be such as would be easy to follow, but then it becomes proportionately difficult to give. I have given some thought to the question what advice should I give you as students and as members of a Literary Union, and the answer I have been able to formulate I shall now shortly state.

You must in the first place be serious about all you do, not serious in the sense of being morose and dull, but serious in the sense of being full of enthusiasm, not serious as opposed to cheerful but serious as opposed to thoughtless. Truly has the poet said :—

“Life is real life is earnest”

You must in the next place be regular in all you do. Things done regularly are much better done and much more quickly done.

You must next learn to attach due importance to conflicting considerations.

You must last of all be sacrificing in all you do, and learn to do your duty regardless of reward.

## Arya Mission Institutions.

It gives me much pleasure to take part in this prize distribution ceremony. To be the medium of transmission of rewards to persevering merit must always be a source of pleasure; and the pleasure is enhanced in no small degree when I remember that the recipients of the rewards on this occasion are students of an institution which is one of the few that impart not merely secular but also moral and religious instruction. Such schools richly deserve our sympathy and support.

In saying so, I am far from under-rating the claim of other schools or undervaluing the benefit of secular education. On the contrary I do not think that any education can be purely secular, can be absolutely unattended with wholesome, moral and religious influence. It is not possible to study any work of nature or of art, any product of inanimate matter or of intelligent mind without perceiving the hand of Him that ordains everything. But this leading from Nature up to Nature's God if unassisted by direct religious teaching, must be matter of comparatively slow progress. It can be the lot only of the blessed few like Prahlad in the Puranas to see the spirit of God in the very first secular lesson. For the rest it is needful that secular and religious education should go hand in hand so that the moral and religious cravings of the growing mind may be satisfied along with its craving for knowledge.

Now Government Schools and Colleges for obvious reasons are obliged to work on neutral religious grounds.

It becomes therefore the exclusive privilege of private institutions to impart religious instructions on a national basis along with secular knowledge.

There is one great advantage of religious and moral teaching on a national basis. The teacher here is enabled to utilize those germs of moral and religious sentiment which are easily implanted in the infant mind and often unconsciously fostered in every domestic and social intercourse, which are ever ready to take deep root and under proper care to bear good fruit, germs which the teacher, to whom all but strictly mental ground is forbidden, must let go neglected, to the no small detriment to rapid spiritual culture. It may be said that this advantage has its compensating disadvantage and that sectarian religious teaching from infancy makes the mind less liberal and less tolerant in religious matters than teaching on the broad basis of universal religion. But there need not be any such apprehension in the present instance as the authorities of this institution, as we learn from their annual report have wisely adopted as the basis of their religious instruction that noble work the *Gita* in which the spirit of toleration pervades throughout, and in which *Srikrishna* himself has said : —

দে বখা নাং প্রপদ্যন্তে তাত্ত্বৈব ভজনাং ।

মম বর্জ্যমুবর্জ্যন্তে নমুখাঃ পার্থ সর্বদা ॥

দেহপাল দেবভক্তা ভজন্তে শ্রদ্ধাভিতঃ ।

তেষাং মামেব কোহস্মি বক্তব্যমিহি পূর্বকম্ ॥

Howsoever you seek me I'll be with you,  
 For mine is the path men intend to pursue,  
 Who worship other Gods devout and true,  
 Worship but me though not in manner due.

While every judicious arrangement is made for moral and religious training, secular instruction is equally well attended to as the highly satisfactory results of the University Entrance Examination referred to in the report amply testify.

Pandit Panchanan Bhattacharyaya, the Proprietor and Acharya of the institution and his fellow labourers in his useful work therefore, well deserve the patronage which the enlightened leaders of our society like Maharaja Bahadur Sir Jatindra Mohan Tagore have extended to it, and the encouragement which the presence here of so many official and non-official representative men indicates.

It remains for me now to say a few words to the teachers and to the pupils of the school.

The first thing to which I would beg to invite the attention of the teachers, if I may be permitted to do so without being considered intrusive, is the fact that teaching like every other business is an art though unlike many other kinds of business it is as they well know, a difficult art and has its own rules and method which should be followed if it is to be practised efficiently. It is commonly supposed that every one who knows a subject knows how to teach it. This though true to a great extent is not wholly true. One may often know a subject without being aware

of the mental processes or having any recollection of the difficulties that attended his acquisition of the knowledge. Eminent philosophers have written much about teaching as a science and as an art and their writings constitute a body of literature on the subject which every teacher may profitably study.

While addressing the teachers I would next point out the importance of their seeing that the instruction they impart is not only imbibed but is imbibed with pleasure. That is the only test by which to judge whether the instruction given is producing its desired effect. For the object of education is not merely to store the mind with useful knowledge but to exercise and strengthen its powers and awaken and stimulate its desire for the acquisition of knowledge; and no forced loading of the mind with knowledge however useful and at a rate however, rapid, can compensate for the slightest impairing of its power or desire for the acquisition of further knowledge. I know you will say that you have no choice in the matter and that the measure of the burden is fixed by the University. That may be true for one or two classes of the school; for the rest you are free to regulate your own scale. And as regards the course of study fixed for the different University Examinations, if any of them is found to press heavily on the students or by reason of its extent to render deep and thorough study impossible and to necessitate cramming, there is no reason why on a proper representation being made by those engaged in teaching it should not be modified or reduced so far

as may be necessary.

Lastly I would beg to suggest to the authorities of the institution the importance of their showing in the annual report the exact average progress made by each class at the annual examinations. It is the average progress of each class more than the exceptional progress made by a few exceptionally good boys in the class that tests the efficacy of the teaching. And if a little honest emulation is not considered incompatible with the dignity of the tutorial staff, I would further beg to suggest that the learned teachers might compete with one another in bringing about the highest average.

To my young friends the students, I have only one word to say. I would earnestly ask you to remember the ancient traditions of the student class in your own country and to try your best to be true to those lofty traditions. Remember that you belong to a class whose status in former days was designated by that significant word "Brahmacharya" which implies purity, truthfulness, self-restraint, rigid observance of discipline and other great virtues which adorn human nature.

In conclusion, whilst heartily congratulating the prize winners on their success, I would ask them as well as those who have failed to obtain any prize to remember that these prizes are not so much rewards for past labour as incentive for future exertion. And if they are viewed in that light, this prize day need not be a day of despairing sorrow to the unsuccessful; nor one of elating joy to those whose efforts last time have been crowned with success. It should rather be a day of solemn resolve to

both to work diligently so as next time to merit reward. And better still if not this prize day alone, but every day of your lives you can form and keep to a solemn resolve to do your duty and to do it not for reward, but regardless of reward, to do what the Gita you love to read enjoins. :--निहान कथं



### Oriental Seminary.

It is customary on occasions like these for the Chairman to bring the proceedings to a close with a few words of encouragement and advice ; and I must obey this time-honoured custom.

It gives me much pleasure to take part in this Prize distribution ceremony. To distribute rewards to the deserving, must always be a source of pleasure ; and the pleasure is enhanced in no small degree by the thought that the recipients of the rewards on this occasion are the students of an institution which is one of the oldest and most efficient amongst those under the exclusive management of my countrymen. The Oriental Seminary is venerable by its age, having been in existence for more than three score years ; it has had a brilliant past, having turned out such men as Sambhu Nath Pandit and Kristo Das Pal ; and it is under exceptionally distinguished patronage and highly efficient management, receiving the sympathy and support of some of the most eminent members of our community.



Such is the institution to which you my young friends, for whose encouragement we are assembled here today, have the honour to belong. I will only ask you so to conduct yourselves as to be true to its best traditions and to deserve the care and attention that is bestowed upon you. To those of you who have won prizes today I have a word of warning to communicate : let not your past success elate you so as to make you slacken your efforts for future improvement or winning reward, for then you may be sure that the next chance will not be yours. To those who have failed to obtain any prize today, I have a word of encouragement to offer : be not depressed by your failure in the past but work diligently and honestly for the future ; and then depend upon it that the next chance will be yours. And to all of you whether prize winners or not, I have a word of advice to say, learn to do your work well and thoroughly, learn to do good and to be good regardless of reward : and then you will learn what it is never too early to learn.

কর্মপোষাদিকারন্তে না কলেনু কদাচন

“Work is your share, but never the fruit thereof.”

The charge is sometimes made that the present generation of students is wanting in reverence for their superiors. How far the charge is well founded, I need not here pause to enquire. But I now say to you all emphatically to disprove it by your conduct, so that not even your worst enemy can have the slightest ground for saying that the Hindu student of the present day has

lost that virtue of reverence which formed the distinguishing characteristic of the Hindu student of olden days.

I crave your permission here to offer a few suggestions for the consideration of the teachers and managers of the institution. I know it is presumption in an amateur and an outsider to give advice to experts and men actually engaged in teaching; and such advice is often characterised by want of knowledge and want of sympathy. In the present instance, however, the few words I am going to say are not the remarks of a critic but are the suggestion of a friend; and though I am wanting in the knowledge of an expert I may assure you that I am not wanting in sympathy for teachers and the work. For I myself began life as a teacher and I often call to mind as some of the happiest days of my life the time I spent with my pupils, in the different colleges in which I served. I have some idea of the great difficulty and the great importance of the work of a teacher; and it is because I am aware of this that I have ventured to make the few suggestions that I am thinking of.

My first suggestion is that teachers should supplement their own experience by reading the works of eminent men who have devoted their thought to the subject of teaching. Whilst every other profession requires preparation to enable one to qualify for it, it is somewhat singular that the profession of the teacher, which is perhaps one of the most difficult, should be open to all without any preparatory training. It is generally believed that every one who knows a subject is able to teach it to

others. This is no doubt to some extent true. But it will certainly add to the efficiency of a teacher if to his knowledge of the subject to be taught there is added some knowledge of the art of teaching. I beg with the permission of the managing committee to present to this institution the few books lying on this table, which are some of those written on the subject of education and teaching, so that teachers may consult them at their leisure.

My next suggestion is that a teacher should as far as possible look to the wants of individual students instead of being content with teaching a class as a whole. This is specially necessary for the lower classes. There are however, I know, two difficulties in the way. One of them is the largeness of the class to be taught; and the other the length of the course of study prescribed. These two difficulties may be removed or reduced by the managing committee. The report, if I understand it rightly, gives some indication of their endeavour to remove the first difficulty, where it shows that two distinct sets of teachers are employed, one for the free and the other for the ordinary department. As for the second difficulty, though as regards the Entrance class, it rests with the University to fix the course, yet for the other classes the managing committee have full power to regulate the course as they think fit; and I would beg of them and of the teachers to bear in mind that the quality of the teaching and not the quantity of the matters taught should be chiefly attended to, and that the object of general education is more to train and develop the powers of the mind than to store it up with knowledge.

I have heard it said that guardians often measure the progress of their boys by the number of the pages they read. I can only say that the educational value of a few pages of a book well and thoroughly read is very much greater than that of fifty pages read indifferently.

My last suggestion to the teachers and managers is that they should keep in view the average progress of each class and show such average in their annual report. Brilliant results attained by one or two good boys in a class can no more indicate the efficiency of teaching than bad results shown by one or two exceptionally dull boys will indicate its inefficiency.

The institution has had a brilliant past, I earnestly wish it may have a still more brilliant future.

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### Seal's Free College.

It gives me much pleasure to take part in the proceedings of this prize distribution ceremony.

It is no detraction from the importance of such ceremonies that they concern children only. This child is the future man; and children who are receiving education are the future hope of the country. Among the agencies at work to further the progress of the country, education though silent, is certainly one of the most potent and enduring and every man who has the welfare of his country at heart, must feel pleasure in taking part, however slightly, in the work of education.

But if taking part in proceedings like these is always a source of pleasure, there is a special reason why in the present occasion it is peculiarly gratifying to me. This charitable educational institution is the only one of its kind, founded by a Hindu Donor, that the metropolis of British India, the city of palaces can boast of. It was established as we learn from the report with the object of enabling young men to earn a livelihood in the humbler occupations of life, such as those of artisans, shopkeepers, traders, agriculturists, clerks etc. And it be-speaks no less the enlightened good sense than the munificent liberality of the donor when we find that upwards of forty years ago before English Education had hardly made a tenth part of the progress it has now made, an eminently successful practical man of the world who was never a speculative man of letters should have so well appreciated the importance of liberal education even for those who did not aspire to be above the rank of artisans, shopkeepers, and agriculturists. It is gratifying to know that the High court has appointed two worthy grandsons of the founder as trustees of the school. It will naturally be their pleasure and their pride to promote the welfare of the institution and we may well hope that the school will henceforth make rapid progress in usefulness and efficiency.

Turning now to the students of the institution I must with regret observe that they do not appear to have availed themselves of the benefits of its teaching as well as they ought to have done. The report tells us that only one-third of the students of the first class were

found fit to be sent up for the Entrance Examination ; and of these only one-fourth have come out successful. This is not as it should be. And I would earnestly ask you my young friends, students of Mati Lal Seal's Free College, to remember that you not only owe it to yourselves to make the best use of your time in gaining knowledge, but you owe it also to the benevolent founder of this institution to show by your progress that you are worthy of his bounty. I am not insensible of the difficulties of your situation. I know your limited means do not enable you to have the assistance of private tutors at home, and you have often to struggle hard to provide yourselves with board and lodging. But the pursuit of knowledge here as in other countries has generally been a pursuit under difficulties. You must work bravely and firmly and steadily to surmount your difficulties.

To the teachers of the institution I would beg leave to say a word or two ; but I would add that I do so with very great diffidence ; for no one knows better than I do that a stranger like myself coming in your midst for an hour or so can only make modest suggestions, but should never presume to give advice. Hard and onerous as the duty of teaching is, you will permit me to add that it is harder and more onerous in the case of teachers of charitable schools. They have to teach boys whose circumstances do not enable them to have the assistance of private tutors, and so they must teach their boys in such a way that the want of private tutors may not be felt. Of course this extra work is

work for which they are not remunerated in the ordinary way. But if the liberal founder of this institution has set apart a large portion of his wealth for the benefit of the poor, you who are rich in the treasures of learning, which are never wasted by expenditure may well be expected to spend in clarity a part of your inestimable wealth. I would also beg of you to remember always that your work should be measured not by the quantity of matter taught, but by the quality of the teaching. It does not matter that you cannot teach much if what you teach is taught well and thoroughly. No new lesson should be given until the old one is thoroughly mastered. Just as the growth and health of the body depend not upon the quantity of food taken, but upon the quantity that is assimilated, so the growth and development of the mind depend not on the quantity of matter taught but on the amount of knowledge that is imbibed. I know that for the Entrance Class and the preparatory class the extent of the course is settled for you by the University and you have only to teach that to your pupils. But in the classes below the first two you are free to fix the extent of the courses of studies to be gone over in a year, and I would ask you to fix the extent of the course for each class so that it may be mastered thoroughly.

I would also ask you in selecting text books in English, not to adopt books in which the topics treated of are peculiarly English. Such books though well suited for English boys are not likely to be well understood by little boys in this country.

I am glad to learn from the report that you are going

to have a library for the school. I may be permitted to suggest that the Library should have all the ordinary books of reference and all the books in the English language on the subject of teaching. In these last the learned teachers will find all that the wisdom and experience of others have discovered as useful in the art of teaching, an art which requires cultivation just as much any other art.

I do not wish to detain you long. I would earnestly exhort all who are interested in the welfare of this institution whether as pupil or as teacher or as manager, to do their best to make this institution attain its full measure of usefulness and become a fitting monument of the munificent liberality of its worthy founder.

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### Scottish Churches College.

I deem it a great privilege to be permitted to take part in the proceedings of this important function. To realise its full importance, we should bear in mind that it is presided over by the Governor of the province, who, to add grace to the occasion has been pleased to come associated with his fair partner, 'the noblest lady in the land'. We should remember also that it is the Prize day of a great historic first grade college with a long record of splendid work. The college was founded about three quarters of a century ago by Alexander Duff one of the greatest educationists that Britain ever sent to India.



After a few years it became split into two colleges owing to a division amongst its governing authorities in Scotland; but after many years of divided existence the two colleges have recently become reunited into one great college whose Prize day we have met here to celebrate. And it is in singular accord with the fitness of things that the Prize day of this recently reunited college is celebrated under the presidency of the first Governor of re-united Bengal. Though founded originally to help the spread of Christianity, this institution as helping the dissemination of sound knowledge has commanded the respect of a non-christian nation whose religion inculcates that true knowledge is a means of salvation :—

“अविद्वन् नृणां दीर्घं विद्वन्मुक्तये नमः”

The college has turned out many highly distinguished men such as the accomplished literary scholar and author Lal Behari De, the sound political educator (not mere agitator) Kali Charan Banerjee, the eminent judge and educationist, Sir Pratol Chandra Chatterjee, and the profound meta-physician and mathematician Dr. Brojendra Nath Seal. The annual college day of such a noble institution held under such high auspices must be an occasion of general interest to all friends of education. To me it is of special interest as I had the honour of being a student of the institution for some time more than half a century ago; and a member of its professorial staff for a short time a few years later; and that I believe is the reason why in the presence of so many distinguished friends of the College I have been accorded the privilege of addressing you now.

Addressing my esteemed friends the professors and teachers of the institution, I have to offer them on behalf of myself and my countrymen our hearty thanks for the kindly interests they take in educating our youngmen and for the salutary influences they exercise by precept and example in moulding their character.

To you my young friends, students of the institution, my first appeal will be to ask you so to conduct yourselves as to deserve the attention that is bestowed upon you by your teachers. You naturally take pride in the past glory of your country in the field of learning. You should remember that what enabled our forefathers to achieve that glory was their uncommon veneration for their teacher, their unswerving loyalty to their Sovereign, their unbounded respect for authority and their ungrudging submission to discipline.

I would remind you of the great advantages of your educational environments and beg of you to appreciate and utilize them fully. It is true, you have not got any complete system of residential colleges to help the growth of corporate college life. But that want should not prove any great drawback to the Hindu for though exclusive in minor matters, he is cosmopolitan in matters of serious moment and his maxim of life is well expressed in the aphorism :—

অস্বং নিজো পরোবেতি গণনা লঘুচেতসাম্ ।

উদার চরিতানাংতু বস্তুধৈব কুটুম্বকং ॥

“This is my relation, that is anothers is narrow reckoning. To the broad minded, the whole world is kin”.

You have all the ancient light of the east and all

the modern light of the west available to you for enlightening your mind and guiding your steps in the path of progress. It is true the East is East and West is West but the twain do meet to complete the circle of human progress. I have referred above to two unions, the union of East Bengal and West Bengal, which has given us a gracious governor like Lord Carmichael and the union of Duff college to General Assembly's Institution which has given us the great college in whose hall we have met today. I now refer to a third and a greater union which will bring us higher blessings still, the union of the East and the West in the British Empire. A beneficent Providence has united the great Eastern country of ours, the centre of eastern thoughts, with the greatest and most just empire of the West, for the benefit of both. The contact of the dominant spiritual culture of the East with the dominant material culture of the West will serve to make the contemplative and self-abnegating Indian more active and less ascetic and the more active and energetic European more contemplative and may I add less assertive. This assuring optimism, the out-come of faith in Providence, should inspire you in your relations with the West; and it will make these relations dignified and happy.

Lastly I would ask you to realize the full importance of your own situation. Your present stage is one of preparation for the active stage of life. This will determine your future and upon your future depends the future of your country. A mighty torrent of tumultuous modern thought is seeking to sweep away the ancient institu-

tions of this classic land. It would be unwise and it is impossible to stop it altogether. But it is undesirable and it would be unmanly to give way to, and be drifted by it. It is for you to stand firm, harness the stream and regulate its course so that useful reconstruction and not reckless destruction of your social fabric may be the result. You are no mean factors in the production of that result. You are no insignificant and uncared for section of the community. Let this day impress upon you the fact that your career is watched with loving solicitude not only by anxious friends and guardians and by kind teachers and professors but also by the sympathetic Ruler of the Province himself and by his noble consort who shares with his Excellency his exalted rank together with the cares and anxieties inseparable from it.

If you bear fully in mind your past traditions and your present position your future course can never be dubious, your future success never doubtful.

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Deaf and Dumb School.

moves the heart but impels it to immediate and energetic action. And if I am painfully conscious of the want of that gift in me, I have one consolation that my feeble words will fall on willing ears. For if I am called upon to speak on behalf of those who cannot speak, you are called upon to hear my appeal on behalf of those who cannot hear. I am sure you will strain every nerve to catch my faltering accents, nay more I am sure you will without waiting to be reminded by me or by any body else of your duty in this matter, spontaneously come forward with liberal help in support of an institution like this which is so deserving of your help.

This institution as most of you know seeks to educate the deaf and the dumb so as to make them useful members of society and to relieve them so far as may be possible from the sorrow and misery which they and those interested in their welfare suffer.

At one time it was considered hopeless to attempt to impart knowledge to those in whom one of the two great avenues for knowledge, and the only avenue for knowledge through verbal instruction, the sense of hearing—is completely shut. But now among the many good and great things which human ingenuity has achieved and is striving to bring to perfection, the art of educating the deaf and the dumb occupies a foremost place: and institutions have been established not only for educating deaf mutes, but also for educating those that are to educate them. In Bombay we have an institution of the former class, and in England there are institutions of both classes.

The first essential requisite for the success of a school like this is a competent teaching staff. Competent teachers of deaf mutes are not easily available ; and in this matter the purchasing power of money not merely of the depreciated silver standard, but even of the appreciated gold standard, is not very high. In this respect, considering the extremely scanty funds at its disposal the school has been singularly fortunate. For it has been able to secure the services of competent teachers who almost without remuneration have devoted their time and energies to the noble object of educating the deaf and the dumb. One of them recently visited the Bombay institution with a view to learn their modes of teaching and is ready to go to England to learn more of their modes if only his expenses are paid. It is owing solely to their laudable exertions and the untiring efforts of my esteemed friend Babu Umesh Chandra Dutta whose unostentatious philanthropy and charity are known only to those who have the privilege of knowing him in private life, that the school has been able to do so much in so little time and with such small means.

But now the time has come for expanding the sphere of work of this most useful institution. Encouraged by the success of those who are receiving instruction here, other unhappy youths who labour under the same disabilities are coming to be admitted to this institution, and to meet this growing demand for instruction, it is becoming daily more and more necessary to send some one to England to learn the most efficient means

of teaching. For all this we must have adequate funds, and to obtain funds we must look for aid to the public in the widest sense of the term including the Government, Municipality, and the community at large.

I need not here expatiate on the importance of the object for which I am asking your aid. We are proud of the comforts and conveniences which the civilisation of the nineteenth century has placed within our reach. But it will be a standing reproach to that civilisation if while we are enjoying all these blessings we take no steps to remove so far as possible the miseries of these fellowmen, who have thoughts as good and pure and feelings as delicate and keen as ourselves, and who are suffering from being unable to express their thoughts and feelings when with a little care and a small expense we can enable them to communicate with each other. We are proud of the achievements of science, one of the latest invention of which the telephone, enables us to talk and laugh and even sing to each other from one end of this large city to the other. But if we have a heart that can feel, is it not most painful to think that whilst we enjoy all this, there are others, our fellow human beings, who cannot communicate with one another, even when brought face to face? Is it not our duty to do our best to alleviate their suffering when we find that means are within our reach to do so and we have only to spare a little of our superfluous money to secure this object.

If sentimental considerations are not regarded as of sufficient weight judge by the cool calculating standard of utility and you will find that the claims of this institution

to your support are still equally strong. Who can tell what great powers of the mind may not be lying dormant in those unhappy beings who are deprived of the faculty of speech and hearing. There may be many literally mute inglorious Miltons among them whose powers might be called to better activity if only you will help knowledge to unfold to their eyes her ample page. They may learn many useful arts and become useful members of society.

While fully appreciating the importance of self-reliance I would in a matter like this which is the case of an institution of a new kind altogether, apply and expect aid from Government. The Hindu mind regards the Ruler as the Father and the Protector of the people, and I am happy to find that the Chief Secretary to the Government of the Province whose liberal views on all important matters and whose large-hearted sympathy for the people of this country have endeared him to all of us, is worthily filling the chair on this occasion.

Next I would appeal for aid to the Municipality and I am happy also to find many of its influential members present at this meeting.

And lastly I would appeal to my countrymen at large notwithstanding the many and growing demands on their liberality. I am sure I shall not appeal in vain. I should only ask them to remember that I am appealing on behalf of those whose sufferings not figuratively alone but literally are inexpressible.



## ( II )

After the eloquent words that have fallen from the mover and the seconder of the resolution, it is unnecessary for me to say anything more to commend the resolution for your acceptance. And if nevertheless I am going to add my feeble voice in its support it is simply because I think there can scarcely be a more worthy purpose for which the faculty of speech is used than in speaking for those who cannot speak. Nor can I complain that Nature has not been more kind to me in her gift of that faculty when the very occasion for my speaking forcibly reminds me that she has been far more unkind to so many others and when, further more, I have the assurance that my words, few and feeble though they are, will fall upon willing ears.

The resolution I am called upon to support offers in the first place the thanks of the institution to all those ladies and gentlemen who have helped it in any way. And truly they deserve our warmest and most heartfelt thanks. For, the institution commenced its work in a most humble way: it came into existence not under the auspices of any great name: its routine of work in a was a very modest one, being the teaching of about half a dozen deaf and dumb boys: and it was located in a room in this building temporarily lent to it by the philanthropic Principal of the City College, its present Secretary to whose kind and fostering care it is so deeply indebted. And if an institution so humble has met with such sympathy and support, and been able to attain the growth it has reached, this is due to the purest motives of

charity on the part of its friends and benefactors and to the most genuine desire on their part to alleviate the sufferings of their fellow beings. On behalf of the institution I offer these philanthropic ladies and gentlemen our sincerest and most heartfelt thanks. Nor should I omit to acknowledge here the deep obligations of the school to its painstaking and diligent teachers who though they are our paid officers, are doing work which is far in excess of their remuneration and which is really labour of love on their part.

After recording the thanks of the institution to its benefactors and friends the resolution proceeds to recommend it to the public and appeals to you for further aid. Let not this be taken to imply that our gratitude is for favours to come. We gratefully acknowledge the favours we have received from the generous public and if we ask for more it is because the work we have begun cannot be carried out without more. And I firmly believe that if you are convinced that the institution which seeks your help is necessary and useful, the enlightened liberality of Bengal in general, and of Calcutta in particular, notwithstanding that it is often taxed rather too freely, will not be slow to place it on a secure basis and in a satisfactory working condition.

Now can there be any doubt as to the necessity and utility of a school for deaf mutes? Without attempting to place one object of charity in preference to or in competition with another, a task always invidious and often difficult, I think I may justly say that the sufferings which this institution seeks to alleviate are really and

not alone figuratively inexpressible. Not even the healing balm of sympathy which alleviates and renders bearable so much of human sorrow and suffering, is able to give any relief to the deaf mute; for the very nature of his suffering is such that the sweet voice of sympathy is absolutely unable to touch his sad and desolate heart. If it is possible to prevent such suffering, and the efforts of philanthropic teachers have shown it is, and you will presently learn from the testimony of your own senses that that is so, ought we not to do all in our power to help an institution that seeks to give speech to the dumb and hearing to the deaf? To those who wish to be discriminating in their charity and would deny it to objects that are not deserving I would say that if sufferers from poverty and sickness not infrequently bring about their own miseries, the sufferings of those whom this institution seeks to relieve, arise from no conceivable fault of theirs. If institutions, which work to minimise the extent of preventible suffering, be regarded as necessary in civilized society, this school for deaf mutes is certainly a necessary institution. And remember that this is the only institution of its kind in this city of palaces, the metropolis of British India.

But an institution of this sort is not only necessary but is also useful. Whatever difference of opinion there may be as to the usefulness of more schools and colleges owing to the field of employment for educated men being limited, there can be no doubt as to the utility of an institution which seeks not to train up a body of discontented graduates whose existence at times alarms statesmen

but which only tries to teach deaf mutes to converse with others and to bring happiness and contentment in place of misery and suffering. What unspeakable joy must it be to the parents of a deaf and dumb child to hear from its lips the sweet charming words pappa and mamma? Or if mere sentimental good does not satisfy you quite I may add that the school teaches deaf mutes the useful arts of drawing and painting, by the practice of which they may earn their living. Some of the performances of the deaf mutes of this institution will be placed before you presently.

I therefore feel no hesitation in commending to your generous and discriminating patronage an institution so necessary and useful and I shall conclude by invoking the grace of Him who is bliss supreme and whose mercy can give speech to the dumb and strength to the lame to cross mountain-chains.

মুকং কৰোতি বাচালং পশুং লজ্জয়তে গিরিং ।

দংকুপা তমহংবন্দে পরমানন্দ মাধবং ॥



Dr. Mahendra Lal Sarkar.

To mourn over departed worth and to pay our tribute of respect to hallowed memory is a sad and solemn duty which is performed in the interests, more of the living than of the dead. We do not know if memorial tributes benefit the dead in any way; but we know that in showing our appreciation of the noble qualities

and the good deeds of our gifted fellow beings we cultivate feelings which may inspire us with a desire to emulate them. In the words of the Poet,

"The lives of great men all remind us,

We can make our lives sublime."

And the life of our illustrious countryman Dr. Mahendra Lal Sarkar whose death we now mourn, furnishes a valuable lesson illustrative of this text.

Mahendra Lal Sarkar was brought up not in affluence. His was a pursuit of knowledge under difficulties. But his powerful intellect and resolute will enabled him to surmount all the difficulties and soon brought him to the front rank among his fellow students. After finishing his studies in the arts course and earning prizes and scholarships he entered the Medical College which he left laden with honours and distinctions and he obtained the degree of Doctor in medicine in 1863. His professional career as an allopathic practitioner was as brilliant as was his academic career and he soon came to be recognised as one of the leading physicians in Calcutta.

If he had not achieved or attempted anything more he would still have been entitled to rank as one of our distinguished countrymen and his life would have been a noble example to students in the pursuit of knowledge under difficulties. But there would not have been any occasion for us to meet as we have done here today to pay our tribute of respect to his memory. There were however two facts connected with his life which have clearly shown that he was both intellectually and morally

far above the ordinary level of mankind, and have entitled him to the admiration and respect of all.

One of these facts was Dr. Mahendra Lal Sarkar's avowal of his faith in homœopathy regardless of the consequences which such avowal entailed and the other was his earnest, energetic and sustained life-long exertion to help the cultivation of science by his countrymen. On each of these two matters I shall with your permission say a few words.

Whether Dr. Sarkar was right in his belief in homœopathy as a true system of medicine, is a question which I certainly do not pretend to be qualified to discuss and which you probably do not presume to be competent to decide. But one thing is clear to us all that if Dr. Sarkar entertained that belief, it was his duty to avow his belief, and by openly avowing it in utter disregard of the adverse consequence to himself, which was no less serious than immediate excommunication from the society of medical men, he acted with an amount of moral courage which must entitle him to the respect and admiration of all including allopaths and homœopaths alike.

Whatever doubts there may be as to Dr. Sarkar's being right in his belief in homœopathy, there can be no two opinions about the importance of the study of science in this country. Dr. Sarkar's keen intellect saw this very early; and he made the dissemination of the knowledge of science among his countrymen, the great aim of his life and incurred no small sacrifice in carrying it out. It is true he was aided to some extent by the

enlightened liberality of his countrymen and by the earnest co-operation of a distinguished foreigner by birth though he is more than a native of the land by his genuine sympathy for us and who, happily for my countrymen, is still working for them. But he required much more to enable him to realise his sanguine expectations and to make the Indian Association for the Cultivation of Science of which he was the founder, yield the rich harvest which he anticipated. If the Science Association has not yet yielded any rich harvest it has given an impetus to the study of science.

As a life-long student of science, as an enthusiastic lover of truth which he had always the courage to avow according to his convictions regardless of the consequences to himself, and as an earnest worker for the dissemination of the knowledge of science in this country, he is entitled to the highest respect and gratitude of his countrymen in general and of our student community in particular.

Regarding Dr. Sarkar's special claims to the gratitude of the Calcutta University Institute I need not say much as they are well-known to most of us present here. When through the earnest efforts of my esteemed friend Mr. Pratap Chandra Mozumdar this institution was established under the name of the Society for the Higher Training of Young men, Dr. Sarkar was one of his co-adjutors ; and he delivered in the Town Hall one of the inaugural addresses the subject of which was the Moral Aspects of Science. During the early years of its existence and before it had been favoured by Government with its present local habitation, this ins-

titution received valuable assistance from Dr. Sarkar who often lent the hall of the Science Association for holding our large meetings. He attended many of our lectures, of which I may pointedly mention those delivered by Mr. Fletcher Williams and took part in the proceedings of the meetings at which those lectures were delivered.



## রায় নর্য্য কুমার সর্বাধিকারী বাহাদুর ।

মহাত্মা ৮ রায় হর্য্যাকুমার সর্বাধিকারী বাহাদুরের নাম স্মরণ করিলে তাঁহার অসাধারণ সদৃশ্যের অনেক কথা মনে পড়ে ।

তাঁহার চিকিৎসা শাস্ত্রে গভীর পাণ্ডিত্য ও চিকিৎসা কার্যে অসামান্য নৈপুণ্যের বিষয় আলোচনা করা চিকিৎসা শাস্ত্রানভিজ্ঞ ব্যক্তির পক্ষে শূন্যতা । তবে একথা অবশ্যই বলিতে পারি এবং কৃতজ্ঞতার সহিত বলা কর্তব্য যে ত্রিশ বৎসরের অধিককাল আমি ও আমার পরিবারবর্গ আগরা সকলে সেই পাণ্ডিত্যের ও সেই নৈপুণ্যের শুভ ফল ভোগ করিয়াছি ।

ইংরাজি ১৮৭০ সালে হর্য্য বাবুকে চিকিৎসার জন্ত প্রথমে আমাদের বাটিতে আহ্বান করা হয়, ও সেই হুজ্রে তাঁহার সহিত আমার প্রথম পরিচয় । আমাকে দেখিয়া “নীলাম্বর আর গুরুদাস—আপনি সেই গুরুদাস” এই বলিয়া এত মিষ্টতা ও আদরের সহিত আমাকে সম্বোধন করিলেন যে তাহা কখনই ভুলিতে পারিব না । এই কথাটি যে কেবল তাঁহার স্বভাবের মধুরতার পরিচয় দিতেছে তাহা নহে, বিদ্বানদিগের প্রতি তাঁহার যে বিশেষ অনুরাগ ছিল তাহাও এ কথাতে প্রকাশ পায় ।



স্বামী বাবুর তখন কলিকাতার অতিথিগৃহে প্রয়াস কলিকাতার সন্তান বড়  
 লোকেরই তিনি চিকিৎসক ও তাঁহারা সকলেই তাঁহার আশ্রয় ও পালন  
 তিনি নিজেও একজন কলিকাতার বড়লোক বনিম্বা গণ্য। আমি তখন  
 একজন সামান্য কেশী আদামের উকিল, কর্মসূত্রেই বাজিতে আসিচ্ছি।  
 কিন্তু স্বামী বাবুর অগ্রণ প্রসঙ্গ বাবুর প্রিয় ছাত্র মৌলানা মহোদয়ের  
 এক সময় সমাধাটী ছিলাম বলিয়া আমার এত আদর।

স্বামী বাবুর উপর এতই বিশ্বাস ছিল যে তিনি কোন রোগকে, যেহেতু  
 আসিলে কি বোর্ডিং কি তাহার পরিচর্য্যবর্গ সকলেই আশ্রয় হইত ও মনে  
 করিত নখন স্বামী বাবু আসিচ্ছিলেন তখন একটা কোন প্রতিকার অব্যাহত  
 করিতেন।

তিনি এতই বিনয়ী ও স্নেহ পূর্ণাঙ্গ ছিলেন যে তাঁহার চিকিৎসায়  
 কেহ উৎকট রোগ মুক্ত হইলে যদি তাঁহাকে দত্তদান দিতেন তিনি  
 বলিতেন সকলই ঈশ্বরের কার্য্য তিনি কেবল নিমিত্তমাত্র এবং “নিমিত্ত  
 মাত্রঃ ভব নব্যাসাচিন্” গীতার এই উক্তির উল্লেখ করিতেন।

তাঁহার চিকিৎসা প্রণালীর একটা বিশেষত্ব সর্বদাই লক্ষিত হইত।  
 যদিও পাশ্চাত্য চিকিৎসাশাস্ত্রে পারদর্শী ছিলেন, কি ঔষধ কি পথ্য  
 উভয় বিষয়েই দেশকালপাত্রের প্রতি বিশেষ লক্ষ্য রাখিয়া ব্যবস্থা করিতেন।  
 এবং গৃহস্থের অসাধ্য ব্যবস্থা করিয়া স্বজনবর্গকে কখন অনর্থক বাতিবাত্ত  
 করিতেন না।

চিকিৎসা বিষয়ে স্বামী বাবুর আর একটা অসাধারণ সদ্গুণ ছিল।  
 কি সময় কি অসময় প্রয়োজন হইলে তাঁহার অমূল্য সাহায্য পাইতে  
 কাহাকেও বঞ্চিত হইতে হইত না। সগুণ দিন পরিশ্রম করিয়া  
 বিশ্রাম করিতে গিয়াছেন এমন সময় রাত্রি ছুই প্রহরের পরেও নিদ্রাভঙ্গ  
 করাইয়া তাঁহাকে দুই একবার আনাইয়াছি, এবং আমাদিগকে তজ্জ্ব

অতিশয় কুণ্ঠিত দেখিয়া তিনি বলিয়াছেন, কুণ্ঠিত হইবার কোন কারণ নাই, কঠিন পীড়ার সংবাদ পাইলে তৎক্ষণাৎ রোগীর পার্শ্বে উপস্থিত হওয়া চিকিৎসকের কর্তব্য। তিনি বলিতেন তাঁহার শিক্ষক বিখ্যাত এড্‌ওয়ার্ড গুড্রীভ সাহেব তাঁহাকে উপদেশ দিয়াছিলেন, যতক্ষণ নিজে রোগ শয্যাশায়ী না হইবে ততক্ষণ রোগীর আহ্বান কখনও অবহেলা করিবে না।

এই সদৃশ্যের একটি অসামান্য দৃষ্টান্ত আমি জ্ঞাত আছি। সূর্য্য বাবুর সহধর্ম্মিনীর বথন শেষ পীড়া হয় সেই সময় আমিও পীড়িত থাকায় আমাকে সূর্য্য বাবু প্রত্যহ দেখিতে আসিতেন। যে রাত্রিতে তাঁহার জীবন পরলোকগমন হয় তৎপর দিন প্রাতেও বথা সময়ে তিনি আমাকে দেখিতে আসিয়াছিলেন। আমি বাটীর সমাচার জিজ্ঞাসা করায় বলিলেন “গত রাত্রে তিনি লোকান্তর গমন করিয়াছেন” আমি শুনিয়া কিয়ৎক্ষণ স্তব্ধ হইয়া থাকিয়া বলিলাম ‘আপনি আজও আমাকে দেখিতে আসিয়াছেন।’ তাহাতে সূর্য্য বাবু উত্তর করিলেন “তিনি তো এক্ষণে গিয়াছেন, মৃত্যুর জন্ত শোক করিয়া জীবিত বাহারা আমার সাহায্য প্রত্যাশায় আছে তাহাদিগকে বঞ্চিত করিলে ফল কি ?” সত্যি চিকিৎসা সূর্য্য বাবুর কেবল ব্যবসায় ছিল না, তাঁহার জীবনের মহাব্রত ছিল। সেই ব্রত পালন ও উদ্‌ঘাপন করিয়া গিয়াছেন।

সূর্য্য বাবু দরিদ্র ব্রাহ্মণ পণ্ডিতদিগের বাটীতে অর্থ না লইয়া চিকিৎসা করিতেন। আমার পুরোহিত মহাশয় তন্মধ্যে একজন।

সূর্য্য বাবুর সত্যাত্মসন্ধানের ইচ্ছা অতি প্রবল ও সাম্প্রদায়িক সন্ধীর্ণতা অতি অল্প ছিল। তাহার অনেক দৃষ্টান্ত আছে, তন্মধ্যে একটীর উল্লেখ করিব। অসুস্থতারিণীচরণ মৈত্র নামক একব্যক্তি বিসূচিকা রোগের একটা ঔষধ বাহির করিয়াছেন ও তাহাতে অনেক লোক আরাম হইয়াছে

এই কথা বলিয়া নানানর ভীতক ভয়ংকর মিত, নরক আগমন করিয়া বাহাদুর প্রভৃতি কয়েক জনকে সেই উৎস প্রভাবের মাধ্যমে করিতে বন্ধায়, তাহার কারণ এ উৎস উপলব্ধি চিকৎসক দ্বারা পরীক্ষিত না হইলে তাহার কিছুই বলিতে পারেন না । তাহাতে মৈত্র মহাশয় অনেক ডাক্তারের নিকটে গিয়া বিক্রম হইয়া গেলে সূর্য্য বাবুকে সমস্ত তিনি বলেন অস্ত্রাত ও অপরীক্ষিত উৎস তিনি কাহাকেও বাধ্য করিতে বলিবেন না, কিন্তু যদি কেহ মৈত্র মহাশয়ের কথায় তাহা বাধ্য করবে তাহার রোগের অবস্থা ও তাহার উপর উৎসের কল কি বলা সময়ে দনাচার পাইলে এ বিবৃতির পরীক্ষা করিতে ও পরীক্ষার ফল বিপ্লবক করিতে তিনি স্বীকার আছেন ।

উচিত কথা বলিতে সূর্য্য বাবু কখন কুণ্ঠিত হইতেন না । একদিকে এত তেজস্বী পুরুষ ছিলেন, কিন্তু অন্যদিকে তিনি অতি কন্যাসি ছিলেন এবং কোন গুণী ব্যক্তির একটা দোষ দেখিয়া তাহার নিন্দা করিলে তিনি অতিশয় বিব্রত হইতেন, ও বলিতেন “একোহিদোষঃ নরিপাতে নিমজ্জতীন্দোঃ কিরণেবিবাহঃ ।

সূর্য্যবাবু যে কেবল চিকিৎসা শাস্ত্রে পণ্ডিত ছিলেন তাহা নহে । ইংরাজী ও বাঙ্গালা সাহিত্যে তাঁহার প্রচুর পাণ্ডিত্য ছিল ও সংস্কৃত সাহিত্যেও বথেষ্ট অভিজ্ঞতা ছিল । এবং সেই পাণ্ডিত্য ও অভিজ্ঞতা তাঁহার স্বভাব দিক্ বাক্পন্থতাকে অনেক সময় রঞ্জিত ও অলঙ্কৃত করিত ।

এক সময় আগার মক্কেল রায় ধনপত সিংহ বাহাদুর আমাকে দেখিতে আসিয়াছেন এবং সূর্য্যবাবুও আনাকে দেখিতে আসিয়াছেন । রায় বাহাদুর সূর্য্যবাবুকে জিজ্ঞাসা করিলেন উকিল বাবুর শরীর বড় দুর্ব্বল হইয়াছে, যদি কোন বাধা না থাকে তাঁহার হস্ত বিধিৎ

সোনা-ভদ্র পাঠাইয়া দিব ? তাহাতে স্বর্ধাবাবু উত্তর করিলেন “সোনা-ভদ্র অপেক্ষা উর্কল বাবুকে কিছু কাঁচা সোনা দিলে তিনি আরও শীঘ্র সুস্থ হইবেন” এই কথা বলিয়া “For Gold in phisike is a cordial” চসারের এই প্রসিদ্ধ প্লোকার্দ্ধ মনে করিয়া দিলেন ।

পুস্তক পাঠে স্বর্ধাবাবুর আশ্চর্য্য অমুরাগ ছিল । এক রোগীর বাটী হইতে অগ্র রোগীর বাটী যাইবার সময় গাড়ীতে প্রায় পাঠ করিতে করিতে যাইতেন, এবং কখন কখন এত নিবিষ্ট চিত্তে পাঠে নিবৃত্ত থাকিতেন যে যে বাটীতে যাইবেন তাহা ছাড়াইয়া গাড়ী চলিয়া গেলেও তৎপ্রতি লক্ষ্য থাকিত না । আমাদের বাটীতে আসিবার সময় একের অধিকবার একুণ ঘটিয়াছে । রোগী দেখিতে আসিয়া বাহিরের ঘরে বসিয়াছেন ও বাটার ভিতর আমাকে সংবাদ দিতে লোক পাঠাইয়াছেন, ইত্যবসরে যদি সেই ঘরে কোন নূতন বা তাঁহার মনের মত পুরাতন পুস্তক নজরে পড়িত তাহা লইয়া পাঠ করিতে আরম্ভ করিতেন ।

সেক্সপিয়র, মিল্টন, লংফেলো, হেমচন্দ্র ও কালিদাস এই সকল কবিদিগের গ্রন্থ হইতে কবিতা আবৃত্তি করিতে ভাল বাসিতেন । তাঁহার আবৃত্তি অতি হৃদয়গ্রাহী হইত, এবং তাঁহার স্মরণ শক্তি অতি আশ্চর্য্য ছিল । ছংখের বিষয় এই যে আমার তাদৃশ স্মরণ শক্তি নাই । থাকিলে তাঁহার সঙ্গুণের স্মরণও অনেক কথা বলিতে পারিতাম । সম্বোধে এই কথা বলিতে পারি তাঁহার চিকিৎসা শাস্ত্রে পাণ্ডিত্যের ফলে যেমন তাঁহার যন্ত্রে দেহের পীড়া দূর হইত তাঁহার সাহিত্যে পাণ্ডিত্যের ফলে যেমনই তাঁহার সদালাপে মনের পীড়াও প্রশমিত হইত ।

ডাক্তার রবীন্দ্রনাথ ঠাকুর মহাশয়ের নোবেল

পুরস্কার প্রাপ্তি।

বঙ্গীয় সাহিত্য পরিষদ মন্দির।

১৯ই অক্টোবর ১৯২০।

বঙ্গপতি মহাশয় ডাক্তার ঈশ্বরচন্দ্র রবীন্দ্রনাথ ঠাকুর মহাশয়ের নোবেল পুরস্কার প্রাপ্তিতে ডাক্তার সার গুরুদাস বন্দ্যোপাধ্যায় মহাশয়কে পরিচয়ের পক্ষ হইতে আনন্দ প্রকাশ করিবার জন্য আহ্বান করিলাম।

সার গুরুদাস বন্দ্যোপাধ্যায় মহাশয় নিম্নলিখিত প্রস্তাব উপস্থাপিত করিলাম "বাংলার গৌরবে বঙ্গদেশ গৌরবান্বিত, বাংলা প্রভাট আলোকিত। বাংলা সাহিত্য প্রভাবিত, বাংলা রচনা অবলম্বনে আলো বাংলা সাহিত্য ভগ্নতের সাহিত্য নথ্য উন্নত আদর্শ অধিকার করিয়াছে। তাঁহার সম্মানে ভারতবর্ষে আনন্দের স্রোত বহিয়াছে। বাংলা সাহিত্য সমাজের মুখপত্র স্বরূপে বঙ্গীয়-সাহিত্য-পরিষদ সেই আনন্দে দর্শনোৎসবের যোগ দিতেছেন।

এই প্রসঙ্গে বন্দ্যোপাধ্যায় মহাশয় যে বক্তৃতা করিয়াছিলেন তাহার সার বর্ণনা নিম্নে দেওয়া হইল।

আমার মত প্রাচীন লোকের পক্ষে আনন্দ প্রকাশের ভার পাওয়া বড়ই আনন্দ হইল। রবীন্দ্রনাথের নোবেল পুরস্কার প্রাপ্তিতে শুধু যে তিনি সম্মানিত হইয়াছেন তাহা নয়, তাঁহার কর্ম ভূমিও সম্মান লাভ করিয়াছে। বর্তমান হলে আনন্দের কারণ কি, তাহা দেখা যাইক।

পুরস্কারের মূল্য প্রায় একলক্ষ বিশ হাজার টাকা। যে পুরস্কারের মূল্য এত অধিক, তাহা আর্থিক হিসাবে বিশেষ আনন্দের বিষয় বটে। কোনও জুহু সাহিত্যিক এই পুরস্কার পাইলে তাঁহার বিশেষ আনন্দ

হইত, কিন্তু দ্বারকানাথের ( গিনি প্রিন্স দ্বারকানাথ নামে বিখ্যাত ছিলেন ) পোক্তের পক্ষে এই আর্থিক আনন্দ বিশেষ নহে ।

কোনও নব্য সাহিত্যিক বা বৈজ্ঞানিক এই পুরস্কার পাইলে তিনি তাঁহার সমাধে বিশেষ সম্মান ভাজন হইতেন ও উচ্চাসন পাইতেন বাহা তাঁহার পক্ষে অচ্যুতাবে সহজে হইত না ; কিন্তু রবীন্দ্রনাথের পক্ষে ইহা বলা গাইতে পারে না । কারণ রবীন্দ্রনাথ পঞ্চাষৎবর্ষ বয়ঃক্রম উত্তীর্ণ-কালে কলিকাতা টাউনহলে দেশের লোকের নিকট যে মান ও পারিতোষিক পাইয়াছেন, তাহা আর কাহারও ভাগ্যে কখনও ঘটে নাই । বিরুদ্ধমত বাদ দিলেও এই দেশেই আমরা তাঁহাকে যে পারিতোষিক দিয়াছি তাহা কম গৌরবের বিষয় নহে ।

আমার মতে আমাদের আজিকার আনন্দ প্রকাশের দুইটি কারণ আছে ।

প্রথম পাশ্চাত্য জগতের প্রধান পুরস্কার প্রাপ্তিতে বঙ্গসাহিত্য পাশ্চাত্য জগতের চক্ষে উচ্চাসন লাভ করিয়াছে । অবশ্য বঙ্গ সাহিত্যের প্রাচীনত্ব ও প্রাচীন গৌরব বড় কম নয়, তাহা প্রকৃতবিশদগণ জানেন । অক্ষয় কুমার, বিদ্যাসাগর প্রভৃতি অপেক্ষাকৃত নব্য সাহিত্যিকবর্গ বাহা দিয়াছেন, তাহারও মূল্য বড় কম নয়, কিন্তু তাহা হইলেও প্রথম যখন কলিকাতা বিশ্ববিদ্যালয়ে বি, এ, এম, এ প্রভৃতি পরীক্ষায় বাঙ্গালা ভাষা শিক্ষা দিবার প্রস্তাব হয়, তখন কেহ বলিয়াছিলেন যে, বি এ, এম এ পড়িবার মত এমন কি বই বাঙ্গালা ভাষায় আছে যে আমরা বাঙ্গালা সাহিত্য ইউনিভার্সিটিতে পড়াইতে চাহিব । অবশ্য তাঁহারা ইহার ঠিক জবাব পাইয়াছিলেন । কিন্তু এখন রবীন্দ্রনাথের পুরস্কার প্রাপ্তিতে বঙ্গ সাহিত্যের পাশ্চাত্য জগতে পরিচয় হইয়া গিয়াছে । রবীন্দ্রনাথ যে, কালে একজন বড়লোক হইবেন, তাহা আমি পূর্বেই একটি কবিতায় বলিয়া

হিন্দু। সেই কবিতা আমি কখনও এতদূর পরিচিতি; আরও তাই  
বলতেছি। ঠাকুরবাড়ীতে রবীন্দ্রনাথের “বাল্মীকি-প্রতিভা” অস্বল্প  
খনিজ। সেই কবিতাটি রচনা করি। এই অস্বল্প রবীন্দ্রনাথের অস্বল্প  
কবিতাছিলেন।

ওই বছরই মাতা দুমারে থেকে না আর,  
অজান তিনিই তব সুপ্রভাত হলে।  
উঠিছে নবীন কবি, নব কবিতার ছবি  
নব “বাল্মীকি-প্রতিভা” দেখাইতে পুঙ্খানুপুঙ্খ।  
হের তাহে প্রাণভরে, অথ হুলা যাবে দুঃ,  
বুটের নলের জাতি, গায়ে শান্তি অনিবার।  
নগিনের খুলিবাণি, বোজ বাহা দিবানিশি,  
ওলাবে মজিলে মন গুঁজিতে হবে না আর।

এইবার জানল প্রকাশের দ্বিতীয় বিশেষ কারণের কথা বলিব।  
একজন ইংরাজ কবি গাহিয়াছেন।

The West is West, the East is East :  
And never shall the twain meet.

এই কবিতা লেখকও এক সময়ে নোবেল পুরস্কার পাইয়াছিলেন।  
আজ Kipling দেখুন যে, তাঁহার ভোড়া পূর্ব দেশে আছে এবং তিনি  
তাঁহার সহিত সমাদরে বসিতেও অধিকারী। তিনি যে কবিতার  
ভবিষ্যদ্বাণী করিয়াছিলেন Never shall the twain meet, আজ তাহা  
বার্ষ হইল।

এইখানে পুরস্কার লাভাঙ্গণের সহকে কিছু বলিতেছি। তাঁহার  
অনুবাদের ভিতর দিয়া রবীন্দ্রনাথকে কিঞ্চিৎ দেখিয়াই পুরস্কার  
দিয়াছেন। সবটা পেলে না জানি কি হইত! আর এক কথা তাঁহার

পক্ষে বলা যায় যে, তাঁহারা একটু দেখিয়াই সমস্তটা বুঝিতে পারিয়াছেন। ইহাতে পুরস্কার দাতাগণের গুণপনার পরিচয় পাওয়া বাইতেছে।

প্রত্যেক কবির কাব্যজীবন সাধারণতঃ তিনভাগে ভাগ করা যায় ;— উদয়, মধ্যাহ্ন ও অপরাহ্নকাল। ইংলণ্ডের একজন বড়কবি মির্টন সম্বন্ধে অনেকে এইরূপই বলেন। তাঁহারা বলেন এই যে মির্টন *Paradise Lost* কাব্যে যে প্রতিভার পরিচয় দিয়াছেন, *Paradise Regained* কাব্যে তাহা পাওয়া যায় না।

আকাশের রবির, উদয়, মধ্যাহ্ন ও অপরাহ্ন আছে। বঙ্গাকাশের রবির উদয় ও মধ্যাহ্ন হইয়াছে, কিন্তু অপরাহ্ন হইবে না, ইহা আমি জোরের সহিত বলিতে পারি। আমার এই উক্তির বিশেষ কারণ আছে। রবীন্দ্রনাথের একটা গান আছে—“তুমি কোন গান গাওহে গুণী” যে গান শুনলে মানুষ আর চাহিবেও না, ফিরিবেও না। তিনি বিশ্বের কেন্দ্রস্থলে থাকিয়া গান রচনা করিতেছেন, সেই জন্তই তাঁহার গানের অপরাহ্নকাল আসিতে পারে না। এই কবিত্বপ্রভা পূর্ণানন্দে গিয়া পৌঁছিয়াছে। পূর্ণানন্দের অপরাহ্নকাল হইতে পারে না।

